SMALLER CATECHISM

OF THE

EVANGELICAL ASSOCIATION.

— A —

Compend of the Principal Doctrines

OF THE

CHRISTIAN RELIGION.

— BY —

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(By order of the General Conference.)

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PREFACE.

THE General Conference of our Church approved and adopted for the Evangelical Association our Larger Catechism as a doctrinal guide-book and well-arranged compendium of the essential doctrines of Christian faith and practice. This smaller Catechism is merely a simplification of the larger, and intended for the younger classes of catechumens. It however still remains necessary for the teacher to closely study the lessons in order properly to elucidate the several questions and answers to his pupils. The teacher is to use this catechism as a means to feed the lambs and sheep of Christ with wholesome doctrine.

May the Divine sanction and blessing rest also upon this our Smaller Catechism, and may the co-operation of the Holy Spirit ever accompany the instruction given by the faithful use of this manual of the doctrines of our Holy Christian religion, unto the successful training of our dearly beloved children and youth, for a truly Christian life in the faith of the Son of God, and the building up of the Church of our Lord and Saviour Jesus Christ; to whom, with the Father and the Holy Ghost, be adoration and glory for ever! Amen.

J. J. ESHER.

CHICAGO, ILL.

The Lord's Prayer.

Our Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation; but deliver us from evil: For thine is the kingdom and the power, and the glory, forever. Amen.

The Apostles' Creed.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son, our Lord; who was conceived by the Holy Ghost; borne of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth at the right

hand of God, the Father almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy general Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and life everlasting. Amen.

The Ten Commandments.

The First Commandment.

I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.

The Second Commandment.

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity

of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

The Third Commandment.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

The Fourth Commandment.

Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

The Fifth Commandment.

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

The Sixth Commandment.

Thou shalt not kill.

The Seventh Commandment.

Thou shalt not commit adultery.

The Eighth Commandment.

Thou shalt not steal.

The Ninth Commandment.

Thou shalt not bear false witness against thy neighbor.

The Tenth Commandment.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

INTRODUCTION.

1. Lesson.

1. Who created you?

The triune God.

Gen. 1: 27. So God created man in his own image, in the image of God created he him.

Job 33: 4. The Spirit of God hath made me, and the breath of the Almighty hath given me life.

2. For what purpose did God create you?

For his glory and my happiness.

Rom. 11: 36. For of him, and through him, and to him, are all things: to whom be glory forever. Amen.

Rom. 14: 8. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

3. What then shall be your chief concern and constant endeavor?

That I do the will of God and obtain eternal life.

Matt. 6: 33. But seek ye first the kingdom of God, and his righteousness.

Phil. 2: 12. Work out your own salvation with fear and trembling.

4. What is necessary to this end?

That I have a true knowledge of God, believe on the Lord Jesus Christ, and live in accordance with God's word.

John 17: 3. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.

(See also Acts 16: 31; Matt. 7: 21.)

5. Where do we find the proper instruction to this end?

In the Bible or the Holy Scriptures.

2 Tim. 3: 15. And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith that is in Christ Jesus.

(See also Ps. 19: 8.)

6. Why is the Bible called the Holy Scriptures?

Because it contains the word of God, and teaches us the will of God.

Deut. 12: 32. What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

7. What more does the Bible contain?

The revelation of the triune God in the creation, government, redemption and salvation of the world.

8. Whereunto does the Bible save us?

For our instruction unto salvation, its doc-

trine being the unerring and complete rule for true faith and a godly life.

2 Tim. 3: 16, 17. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that a man of God may be perfect, thoroughly furnished unto all good works.

(See also Ps. 93 : 5 ; John 17 ; 17.)

9. Who wrote the Bible?

Holy men of God, moved by the Holy Ghost.

2 Pet. 1: 21. For the prophecy came not in old time by the will of man: but holy men of God spoke as they were moved by the Holy Ghost.

10. Who enables us to understand the Bible correctly?

The Holy Spirit who inspired it, and whom God the Father will give to them that ask him in the name of Jesus Christ, his Son.

John 16: 13. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth.

(See also Ps. 119 : 18 ; Luke 11 : 13 ; 1 Cor. 2 : 14.)

11. For what purpose did God give us the Bible?

That we should diligently read and devoutly study it, treasure up its divine contents in our hearts, and conform to its teachings.

Luke 11: 28. Blessed are they that hear the Word of God and keep it.

(See also James 1 : 22.)

2. Lesson.

12. How is the Bible arranged?

Into two parts, the Old and the New Testament.

13. What is the meaning of the word Testament?

The covenant of God with man.

14. What does the covenant of God with man comprise?

The Law and the Grace of God, and also the obligations as well as the rights and privileges of man.

(See Deut. 7 : 9 ; Isaias 64 : 10.)

15. What does the Old Testament contain?

The history of the creation and of the people of God, and the Law and the promises.

16. How many books does the Old Testament contain?

Thirty-nine.

17. How are they classified?

Into historical, poetical and prophetical books.

18. How many books does the New Testament contain?

Twenty-seven.

19. How are the books of the New Testament classified?

Into historical and doctrinal books, and one prophetical book.

20. What does the New Testament contain?

The Gospel, or the doctrine of the Christian religion, and the history of the founding and spread of the Christian Church.

21. What relation is there between the Old and the New Testament?

The Old Testament is the preparation for the New, and the New Testament is the fulfillment of the Old.

22. What is the sum and substance of the entire Scriptures?

The testimony of Jesus Christ.

John 5: 39. Search the Scriptures . . . they are they which testify of me.

(See also Luke 24: 44; 1 Tim. 1: 15.)

SECTION I.

Of God and His Attributes.

3. Lesson.

23. What is God?

God is the eternal and infinite Spirit, the personal embodiment of all good in perfection, therefore the Source and Originator of all things, and the Giver of all good.

John 4: 24. God is a Spirit.

Matt. 5: 48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

Rom. 11: 36. For of him, and through him, and to him, are all things: to whom be glory forever. Amen.

24. Whence do we perceive and know the existence of God?

From the works of God in the creation and government of the world, the conscience of man, and the Holy Scriptures.

Ps. 19: 1. The heavens declare the glory of God; and the firmament showeth his handiwork.

(See also Rom. 2 : 14, 15 ; Heb. 1 : 1, 2.)

25. Are there more Gods than one?

No ; there is only one true and living God.

Isaiah 45: 5. I am the Lord, and there is none else; there is no God beside me.

1 Cor. 8 : 6. But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

26. Are there not three Persons in this one Divine Being?

Yes; God is triune: that is, in the one Divine Being there are three Persons.

Matt. 3: 16, 17. And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. (Here three Divine Persons are referred to.)

27. Which are the three Persons in the unity of the Godhead?

The Father, the Son, and the Holy Ghost.

Matt. 28: 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

John 14: 16, 17. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth.

(See also 2 Cor. 13 : 14; 1 Peter 1 : 2; Rev. 1 : 4, 5.)

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4. Lesson.

28. What does the Bible teach us concerning the principal attributes of God?

That God is eternal, unchangeable, omnipresent, omniscient, all-wise and omnipotent.

29. What do we mean when we say God is eternal?

That he is without beginning and without end.

Ps. 90 : 1, 2. Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

30. What do we mean when we say that God is unchangeable?

That he is ever the same.

Exod. 3 : 14. And God said to Moses, I am that I am.

James 1 : 17. With whom (the Father of lights) is no variableness, neither shadow of turning.

31. How is God omnipresent?

God is everywhere, in heaven, on earth, and in every place.

Jer. 23: 24. Do not I fill heaven and earth? saith the Lord.

(See also Ps. 139 : 1–10.)

32. How is God omniscient?

God knows all things, the past, the present, and the future; he knows all our thoughts, words and actions.

Ps. 139 : 1, 4. O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising; thou understandest my thoughts from afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not

a word in my tongue, but lo! O Lord, thou knowest it altogether.

Acts 15: 18. Known unto God are all his works from the beginning of the world.

33. What do we mean when we say, God is all-wise?

God is perfect in his wisdom, and, without error, plans and conducts all things as is best.

Rom. 11: 33. O the depth of the riches, both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out!

34. How is God omnipotent?

God is able to do what he wills to do.

Ps. 115: 3. But our God is in the heavens; he hath done whatsoever he hath pleased.

Ps. 135: 6. Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places.

Matt. 19: 26. With God all things are possible.

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5. Lesson.

35. What other attributes does the Bible ascribe to God?

Truthfulness, righteousness, holiness, mercy, graciousness, patience and long-sufferance, goodness and faithfulness.

36. What do we understand by the truthfulness of God?

That whatever God says and does is truth,

and that he surely and faithfully performs his promises and fulfills his word.

John 7: 28. He that sent me is true.

John 14: 6. I am . . . the truth.

Ps. 33: 4. For the word of the Lord is right; and all his works are done in truth.

(See also Ps. 25: 10; John 17: 17.)

37. What is the righteousness of God?

That God rewards the good and inflicts his judgments upon that which is evil.

Ps. 11: 7. For the righteous Lord loveth righteousness.

Ps. 145: 17. The Lord is righteous in all his ways.

Rom. 2: 6. Who will render to every man according to his deeds.

38. What do we mean by the holiness of God?

That God is absolutely pure and good, and infinitely exalted above all that is evil.

Ps. 99: 5. Exalt ye the Lord our God, and worship at his footstool; for he is holy.

Rev. 4: 8. Holy, holy, holy Lord God Almighty, which was, and is, and is to come.

39. What is the mercy of God?

According to his mercy God condescends to such as are in misery and distress, to help them and do them good, even though they be unworthy and deserve punishment.

Exod. 34: 6, 7. The Lord, the Lord God, *merciful* and gracious, long suffering and abundant in good-

ness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin.

Luke 6: 36. Be ye merciful, as your Father also is merciful.

James 5: 11. The Lord is very pitiful, and of tender mercy.

40. What is the graciousness of God?

That God, for Christ's sake, forgives sin, remits its guilt and penalty, and bestows kindness and blessings upon the unworthy,

Neh. 9: 31. For thou art a gracious and merciful God.

2 Tim. 1: 9. God hath saved us . . . not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

41. What do we mean by the patience and long-sufferance of God?

In his patience God waits for the repentance of the sinner, and bears with us in our infirmities; by his long-sufferance he defers the long-merited punishment.

Rom. 2: 4. Or despisest thou the riches of his goodness, forbearance (patience) and long-suffering?

Rom. 15: 5. Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus.

Ps. 86: 15. But thou, O Lord, art a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth.

(See also 2 Peter 3: 9.)

42. What do we understand by the goodness and faithfulness of God?

That God always wills and does that which is best for all his creatures, especially for man; and that he faithfully fulfills his promises, and never forsakes those who trust in Him.

Ps. 52: 1. The goodness of God endureth continually.

1 Cor. 1: 9. God is faithful.

1 Thess. 5: 24. Faithful is he that calleth you, *who also will do it.*

(See also Lam. 3: 22-23; Deut. 7: 9, 10; 2 Thess. 3: 3; Heb. 1: 23.)

43. By what words does the Bible designate the vital energy of all the attributes and activities of God

By the words in 1 John 4: 8 and 16.

He that loveth not knoweth not God; for God is love. And we have known and believed the love that God hath to us. God is love: and he that dwelleth in love dwelleth in God, and God in him.

GOD IS LOVE.

44. Wherein did God manifest his love?

In the creation, preservation and government of the world; but especially in the work of redemption through our Lord Jesus Christ.

Gen. 1: 31. And God saw everything that he had made, and behold, it was very good.

1 John 4: 9. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

SECTION SECOND.

Of Creation and Divine Providence.

6. Lesson.

45. Who created the world?

The triune God.

Gen. 1: 1. In the beginning God created the heaven and the earth.

46. What do we mean by the world which God created?

Heaven and earth, and all that in them is, things visible and invisible.

Col. 1: 16. By him (the Son of God) were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.

47. Of what did God create the world?

Out of nothing by his Almighty will.

Ps. 148: 5. He commanded, and they were created.

Heb. 11: 3. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

Rev. 4: 11. Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created.

48. How did God create the world?

Very good.

Gen. 1: 31. And God saw everything that he had made, and behold, it was very good.

49. To what end did God create the world?

For his own glory and the happiness of his creatures.

Prov. 16: 4. The Lord hath made all things for himself.

(See also Rom. 14: 8.)

50. What does the creation of God teach us?

The knowledge, fear and love of God, and that we should serve him with a perfect heart and willing mind.

Ps. 104: 24. O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

(See also Ps. 19: 2-4; Rev. 15: 3-4.)

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7. Lesson.

51. Has God left the world to itself since the creation?

No; God preserves and governs the world.

Job 12: 10. In whose hand is the soul of every living thing, and the breath of all mankind.

Acts 17: 28. In him we live, and move, and have our being.

Col. 1: 17. By him all things consist.

52. What do we call the Divine preservation and government of the world?

The providence of God.

Gen. 8: 22. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

53. What do we understand by the Divine preservation of the world?

That God provides all his creatures with all they need.

Ps. 145: 15. The eyes of all wait upon thee; and thou givest them their meat in due season.

Job 10: 12. Thou hast granted me life and favor, and thy visitation hath preserved my spirit.

54. What do we understand by the Divine government of the world?

That God conducts all things to his own glory, and for the good of them that love him.

Ps. 103: 19. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.

Eph. 1: 11. Who worketh all things after the counsel of his own will.

55. Does then nothing come by chance?

No; all things are either by the will of God, or by his permission.

1 Chron. 29: 11. Thine is the kingdom, O Lord, and thou art exalted as the head above all.

Matt. 10: 29, 30. Are not two sparrows sold for a farthing? and one of them shall not fall on the

ground without your Father. But the very hairs of your head are all numbered.

56. How shall we conduct ourselves so that all things may work together for our good?

We shall fear God, as his children, keep his commandments, and trust in him.

Ps. 119: 1, 2. Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart.

Ps. 37: 5. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.

57. To what should the Providence of God incite us?

Not to perplex ourselves with anxious cares, but, at all times, put our trust in God, devote ourselves wholly to him, and be thankful in all things.

Matt. 6: 31–33. Therefore take no thought, saying, What shall we eat? or, what shall we drink? or wherewithal shall we be clothed? For after all these things do the Gentiles seek: For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Eph. 5: 20. Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ.

8. Lesson.

58. Which are the principal creatures of God?

The angels and man.

59. What are the angels?

They are spiritual beings, created of God pure and free and highly gifted.

60. For what purpose did God create the angels?

To dwell in his presence and glory, to execute his commandments, and to render service to man.

Ps. 103: 20. Bless the Lord, ye his angels, that excel in strength, that do his commandments.

Heb. 1: 14. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

(See also Matt. 18: 10.)

61. Did all the angels continue in that state of holiness and bliss?

No; some of them rebelled against God, and were condemned unto everlasting judgment. (Jude 6.)

62. Who is the chief of the fallen angels?

Satan (adversary), or the devil (traducer).

63. What are the works of the devil and his angels?

To seek to lead man into sin and misery, do

all mischief and harm and to effect the temporal ruin and eternal perdition of man.

John 8: 44. He (the devil) was a murderer from the beginning, and abode not in the truth, . . . for he is a liar and the father of it.

1 Peter 5: 8. Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour.

64. Can they do us harm?

No; without the permission of God they can do us no harm.

65. How must we live so that they cannot do us any harm?

We must steadfastly believe on the Word of God, conform our life to it, and continue in prayer and supplication.

Eph. 6: 16. Above all taking the shield of faith, wherewith ye shall be able to quench the fiery darts of the wicked.

1 Peter 3: 13. And who is he that will harm you, if ye be followers of that which is good?

Eph. 6: 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance.

66. What is man?

A rational and immortal soul, in an earthly, or material body.

67. Why is man the noblest creature of God on earth?

Because God created him in his own image and likeness.

Gen. 1: 26, 27. And God said, let us make man in our image, after our likeness, . . . So God created man in his own image, in the image of God created he him; male and female created he them.

68. Who were the first two human beings?

Adam and Eve, the first parents of all men.

Acts 17: 26. And hath made of one blood all nations of men for to dwell on all the face of the earth.

69. Wherein does the image of God, in which man was created, consist?

In the God-like quality of his nature and life, a clear knowledge of the truth, freedom of the will, dominion over nature, and perfect ability to do the will of God.

Gen. 9: 6. For in the image of God made he man.
(See Larger Catechism.)

SECTION THIRD.

Man's Fall and Sinful State.

9. Lesson.

70. Where was the first dwelling-place of man?

In the garden of Eden, or Paradise, in which they found every desirable enjoyment of life, and lived in communion with God.

Gen. 2: 8. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

Gen. 3: 8. And they heard the voice of the Lord God walking in the garden in the cool of the day.

71. What is the original state of man in Paradise called?

The state of innocence.

72. Did Adam and Eve remain in this state of innocence?

No; they became sinners.

73. How did this happen?

Through their disobedience by the transgression of God's commandment, whereunto the devil, in the disguise of a serpent, beguiled them.

Gen. 3: 4-6. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in

the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

74. What command had God given them?

Not to eat of the tree of the knowledge of good and evil.

Gen. 2 : 16, 17.

75. For what purpose did God give them this commandment?

To test their obedience.

76. What were the steps of the fall?

Disbelief, pride, evil lust and, lastly, actual transgression by eating of the forbidden fruit.

77. What was the immediate consequence of the fall?

The loss of the communion with God, death and expulsion from Paradise.

Gen. 3 : 24. So he (the Lord God) drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

10. Lesson.

78. What is death?

All temporal and eternal evil, particularly the extinction of physical life.

Gen. 2 : 17. For in the day that thou eatest thereof thou shalt surely die.

Rom. 6 : 23. For the wages of sin is death.

79. Was the fall confined to our first parents?

No; sin and death were by them transmitted upon all their descendants.

Rom. 5 : 12. Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

80. Have then all men become sinners?

Yes; all save the man Christ Jesus, in whom there was no sin.

Ps. 51 : 7. Behold, I was shapen in iniquity, and in sin did my mother conceive me.

John 3 : 6. That which is born of the flesh is flesh.

81. By what term do we designate this corruption which has passed from Adam upon all men?

Original or hereditary sin.

(See Question 99 in Larger Catechism.)

82. What, then, is sin?

The transgression of the Law of God.

1 John 3: 4. For sin is the transgression of the law.

83. Wherein does inbred or original sin consist?

In man's utter inability to will or do that which is good, and constant propensity to evil.

Rom. 7 : 18. For I know that in me (that is in my flesh) dwelleth no good thing.

84. What follows from the sinful corruption of man's nature, or inbred sin?

Actual sin.

85. What is actual sin?

The omission of that which is good, and which God has commanded, and the commission of that which he has forbidden; or sins of omission and sins of commission.

James 4: 17. Therefore to him that knoweth to do good and doeth it not, to him it is sin.

Gal. 3: 10. Cursed is every one that continueth not in all things which are written in the book of the law to do them.

86. How is actual sin committed?

Inwardly by thoughts and desires; outwardly by words and actions.

Mark 7 : 21. For from within, out of the heart of man, proceed evil thoughts.

Rom. 6 : 12. Let not sin therefore reign in your mortal body: that ye should obey it in the lusts thereof.

87. What are the effects and consequences of sin?

Temporal misery and eternal perdition.

Prov. 14: 34. Sin is a reproach to any people.

Isaiah 64: 6. We all do fade as a leaf; and our iniquities, like the wind, have taken us away.

Rom. 2: 8, 9. Indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil.

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11. Lesson.

88. What have we deserved by our sins?

The wrath and judgment of God.

Rom. 1: 18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.

89. Why does God punish sin?

Because he is holy and just.

Ps. 4: 4. Thou art not a God that hath pleasure in wickedness; neither shall evil dwell with thee.

90. How does God punish sin?

With temporal as well as eternal punishment.

91. What are the temporal punishments of sin?

A guilty conscience, discord, sickness, all kinds of evil and misery, and, at last, physical death.

Isaiah 48: 22. There is no peace, saith the Lord, unto the wicked.

Ps. 90: 7-9. We are consumed by thine anger, and by thy wrath we are troubled. Thou hast set our iniquities before thee, our secret sins in the light of

thy countenance. For all our days are passed away in thy wrath; we spend our years as a tale that is told.

92. Wherein does the eternal punishment of sin consist?

In damnation, or entire separation of the sinner from God, and the endless torments of hell.

Matt. 25: 26. And these (the wicked) shall go away into everlasting punishment.

Mark 9: 43, 44. It is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched.

93. How will God punish the wicked?

He will render to every one according to his deeds.

Eccl. 12: 14. God shall bring every work into judgment, with every secret thing.

Luke 12: 47, 48. And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall much be required.

94. Can we deliver ourselves from sin?

No; by our attempts we only aggravate our sins and increase our guilt.

Ps. 49: 7. None of them can by any means redeem his brother, nor give to God a ransom for him.

Rom. 7:24. O wretched man that I am! who shall deliver me from the body of this death?

95. Is, then, no redemption possible?

Redemption is possible, but only with God.

Isaiah 47:4. As for our Redeemer, the Lord of hosts is his name.

Isaiah 63:16. Thou, O Lord, art our Father, our Redeemer; thy name is from everlasting.

Matt. 19:26. With men this is impossible, but with God all things are possible.

96. How did God manifest his desire that man should be saved?

God has no pleasure in the death of the sinner, but will have all men to be saved, and to this end has made ample provisions for our redemption.

Ezek. 33:11. As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live.

1 Tim. 2:4. Who will have all men to be saved.

SECTION IV.

Of Redemption through Jesus Christ.

12. Lesson.

97. What is redemption?

The deliverance from sin, its effects and consequences, and man's reunion with God through Jesus Christ.

Micah 7 : 18, 19. God retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depth of the sea.

2 Cor. 5 : 18. And all things are of God, who hath reconciled us to himself by Jesus Christ.

98. In whom has our redemption its origin and source?

In God, who is Love.

1 John 4 : 8, 10. God is Love. . . . Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

99. What does this teach us?

It teaches us that redemption is eternal and perfect like God himself.

2 Tim. 1 : 9. Who (God) hath saved us, and called us with an holy calling, not according to our works,

but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

Titus 1 : 2. In hope of eternal life, which God, that cannot lie, hath promised before the world began.

1 Tim. 3 : 16. God was manifested in the flesh.

100. Who is included in the plan of redemption?

All men.

John 3 : 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

1 Tim. 2 : 6. Who gave himself a ransom for all.

101. Will all men be saved?

No; besides those who do not attain to a state of accountability in this life only those will be saved who believe on the Lord Jesus Christ, and do the will of God.

Mark 10 : 14. Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven.

John 3 : 36. He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.

Rev. 22 : 14. Blessed are they who do his commandments.

(See also Mark 16 : 16.)

13. Lesson.

102. When did God first reveal to man his purpose of redemption?

Immediately after the fall, by the promise that the woman's seed should bruise the serpent's head.

Gen. 3 : 15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

103. How are we to understand this?

Christ shall destroy the power and work of the devil.

Heb. 2 : 14, 15. That through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.

John 3 : 8. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

104. What additional revelation did God give of his desire to save man?

The promises and prophecies of the Old Testament.

Luke 24 : 27. And beginning with Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.

105. How was redemption foreshadowed?

By the law which condemns sin, and by the services and the history of the people of Israel.

Rom. 3 : 20. For by the law is the knowledge of sin.

Heb. 10 : 1. The law having the shadow of things to come.

Rom. 15 : 4. For whatsoever things were written aforetime, were written for our learning.

106. Why could not man save himself by the works of the law?

By the works of the law salvation is impossible ; nor is man able in his fallen condition, to fulfill the law.

Rom. 3 : 20. Therefore by the deeds of the law there shall no flesh be justified in his sight.

107. Whereby was the service of the Old Covenant closed?

By the mission of John the Baptist, who prepared the way for the Lord, and pointed to the Lamb of God, which taketh away the sin of the world.

Mal. 3 : 1. Behold, I will send my messenger, and he shall prepare the way before me : and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in ; behold he shall come, saith the Lord of hosts.

John 1 : 29. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

108. At what period of the world did this take place?

About 4000 years after the creation, when the time of preparation was fulfilled.

Gal. 4 : 4. And when the fullness of the time was come, God sent forth his Son.

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14. Lesson.

109. Who is the Redeemer?

Our Lord Jesus Christ.

Acts 10 : 43. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

Acts 4 : 12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

110. What does the name Jesus signify?

Redeemer, or Saviour.

Matt. 1 : 21. And she (Mary) shall bring forth a son, and thou shalt call his name Jesus : for he shall save his people from their sins.

111. What does the name Christ signify?

The anointed ; it is the official name of the Redeemer.

John 1 : 41. We have found the Messias, which is being interpreted, the Christ.

112. Who is this wonderful one?

He is the only begotten eternal Son of God,

truly God, one with the Father and the Holy Ghost; and also truly man in one person, eternally inseparate.

113. What are the principal Scriptural evidences for the divinity of Christ?

He is explicitly called God, and to him are ascribed divine names, attributes, works and honor.

Ps. 45 : 6, 7. Thy throne, O God, is for ever and ever, the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness and hatest wickedness: therefore God, thy God hath anointed thee with the oil of gladness above thy fellows.

John 1 : 14. And we beheld his glory; the glory of the only begotten of the Father, full of grace and truth.

Exod. 23 : 21. For my (God's) name is in him.

Isaiah 9 : 6. His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

Isaiah 54 : 5. For thy Maker is thy husband; *the Lord of hosts is his name.*

Rev. 1 : 8. I am Alpha and Omega, the beginning and the ending, saith the Lord.

Heb. 13: 8. Jesus Christ, the same yesterday, to-day, and for ever.

Eph. 1 : 7. In whom we have redemption.

John 5 : 21–23. For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the

Father. He that honoreth not the Son, honoreth not the Father which sent him.

Phil. 2 : 10, 11. At the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Heb. 1 : 6. Let all the angels of God worship him.

114. What do the Scriptures teach concerning the humanity of Jesus Christ?

That he was conceived of the Holy Ghost, born of the Virgin Mary, possessed all the qualities and sensibilities of human nature, and at last suffered and died.

Luke 1 : 35. And the angel answered and said unto her (Mary), The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

Luke 2 : 7. And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn.

Luke 2 : 52. And Jesus increased in wisdom and stature, and in favor with God and man.

Phil. 2 : 7, 8. But (he) made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

115. Wherein did Jesus Christ become like other men?

In all things except sin.

1 John 3: 5. He was manifested to take away our sins; and in him is no sin.

1 Peter 2: 22. Who did no sin, neither was guile found in his mouth.

Heb. 7: 26. For such a high-priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.

116. What, then, is our Lord Jesus Christ in his person?

He is truly God and truly man, therefore the God-man.

117. What benefit do we derive from the union of the divine and the human nature in Jesus Christ?

In him as a perfect person we have a perfect Redeemer and Mediator between God and man.

1 Tim. 2: 5, 6. For there is one God, and one Mediator between God and man, the man Christ Jesus; who gave himself a ransom for all.

15. Lesson.

118. Where was Jesus born?

At Bethlehem, in the land of Judea.

Micah 5: 2. But thou, Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

Luke 2:15, 16. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

119. Why was Jesus born in such lowly circumstances and poverty?

That we who are poor might be made rich, and be raised to the glory of God.

2 Cor. 8:9. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich

Rev. 3:21. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

120. Who first announced the birth of our Lord?

An angel of God.

Luke 2:9–11. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round them; and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

121. What took place on the eighth day after the birth of the Lord?

In accordance with the law he was circumcised and received the name JESUS.

Luke 2 : 21. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel.

122. What do the evangelists relate of the childhood of Jesus?

That he was obedient to his parents, enjoyed the favor of God and men, and found his greatest delight in things pertaining to the service of God.

Luke 2 : 49, 51. And he said unto them, Wist ye not that I must be about my Father's business? And he went down with them, and came to Nazareth, and was subject unto them. And Jesus increased in wisdom and stature, and in favor with God and man.

123. What does this teach us?

It teaches us that Jesus the Lord consecrated the age of childhood to God, and gave to all children a pattern of obedience and piety.

124. What did Jesus do immediately before he entered his public ministry?

He came to John the baptist, to be baptized of him in Jordan.

Mark 1 : 9. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. (Matt 3 : 16 ; Luke 3 : 21 ; John 1 : 32.)

125. What occurred at the baptism of our Lord?

He prayed and the heavens were opened, and

the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

(See Luke 3 : 21, 22; Matt. 3 : 16, 17; Mark 1 : 10; John 1 : 32.)

126. What followed after baptism?

Jesus fasted forty days in the desert, and was severely tempted by the devil, but he completely overcame the temptation and the tempter. (Matt. 4 : 3–11; Mark 1 : 13; Luke 4 : 2–13.)

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16. Lesson.

127. Where did Jesus live until the beginning of his public ministry?

At Nazareth with his parents. (Luke 2 : 51.)

128. At what age did Jesus begin his public labors?

At the age of thirty years.

129. How long did our Lord continue his public labors?

About three years.

130. Wherein did they consist?

In preaching the Gospel, in working miracles to confirm his doctrine, in perfect holiness of life, as a pattern unto us, and in laying the foundation of his Church.

131. What is the sum and substance of the doctrine of Christ, or of the Gospel?

God so loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life. (John 3 : 16.)

132. What is the relation of Christ's doctrine to the law?

Christ by his doctrine confirmed and emphasized the law, as appears especially from his sermon on the mount.

Matt. 5 : 17, 18. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

133. Of what benefit to us is the public life of Christ?

Christ is our perfect exemplar of true righteousness and holiness and pure love to God and man,

John 12 : 26. If any man serve me, let him follow me.

Phil. 2 : 5. Let this mind be in you, which was also in Christ.

Acts 10 : 38. Who (Christ) went about doing good.
(See also 1 Peter 2 : 21-23.)

17. Lesson.

134. Wherein did the sufferings of our Saviour consist?

In the great poverty and toilsomeness of his life, in deep reproach and shame, and in the bitterest agonies of soul and body.

Matt. 8 : 20. The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head.

Ps. 22 : 6. But I am a worm, and no man; a reproach of men and despised of the people.

John 12 : 27. Now is my soul troubled; and what shall I say? Father, save me from this hour.

Mark 8 : 31. The Son of man must suffer many things and be rejected.

135. When did Jesus suffer?

Through the entire course of his life on earth.

136. When did he suffer most?

At the end of his earthly life, in Gethsemane, before Caiaphas and Pontius Pilate, and on the cross on Calvary.

137. What did Jesus suffer there?

He endured unutterable sorrow and anguish of soul, and indescribable pain of body, and the ignominious and bitter death of the cross: for he bore the sin of the whole world and its penalty.

Matt. 26 : 38 Then saith Jesus unto them, My soul is exceeding sorrowful, even unto death.

Luke 22 : 44. And being in agony he prayed more earnestly : and his sweat was as it were great drops of blood falling down to the ground.

Rom. 5 : 6. Christ died for the ungodly.

(See also Isaiah 53 : 4, 5.)

138. Why did Christ thus suffer?

He suffered in our stead, out of free and boundless love ; for God had laid on him the iniquity of us all and its penalty.

(See John 10 : 15, 18 ; John 1 : 29 ; Isaiah 53 : 6 ; 1 Peter 3 : 18.)

139. What are the effects of the sufferings and death of our Lord Jesus Christ?

Through them the guilt and penalty of the first transgression are cancelled, justification of life has come upon all men, and grace, salvation and life everlasting are procured for all.

(See Rom. 5 : 18 ; 1 Peter 2 : 24.)

140. In what manner did Christ suffer all this?

In lamb-like patience, with the greatest meekness toward man and perfect resignation to the will of the Father.

Matt. 26 : 39. O my Father, if it be possible, let this cup pass from me ; nevertheless not as I will, but as thou wilt.

(See also Isaiah 53 : 7 ; 1 Peter 2 : 23.)

141. To what should the sufferings of the Redeemer move us?

To the most heartfelt thankfulness for his love, and that we live not unto sin, but wholly unto him who died for us.

1 Cor. 6 : 19, 20. Ye are not your own ; for ye are bought with a price ; therefore glorify God in your body, and in your spirit, which are God's.

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18. Lesson.

142. What took place after the Lord had expired on the cross?

His body was laid in the new sepulchre belonging to Joseph of Arimathea.

Luke 23 : 50–53. And, behold, *there was* a man named Joseph, a counsellor ; *and he was* a good man and a just : This *man* went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

(See also Mark 15 : 43–46 ; John 19 : 39–42.)

143. What does the burial of our Lord teach us?

That he truly died and suffered the full measure of man's lot on earth.

144. What further import has the burial of our Lord?

By it the grave is consecrated as the resting place of the bodies of the ransomed of the Lord, until the resurrection in the coming of Christ.

145. How long did Jesus lie in the grave?

Until the third day, as he himself had foretold.

Mark 9 : 31. For he taught his disciples, and said unto them, the Son of man is delivered into the hands of men, and they shall kill him ; and after that he is killed, he shall rise the third day.

146. What took place thereafter?

Jesus Christ with his crucified body rose from the dead.

Ps. 16 : 10. For thou wilt not leave my soul in hell (here grave) ; neither wilt thou suffer thy Holy One to see corruption.

Luke 24 : 5, 6. What seek ye the living among the dead? He is not here, he is risen.

147. What is the import of the resurrection of our Lord Jesus Christ?

It is the confirmation of the redemption, the ground of our resurrection from the death of sin, and the cause of the resurrection of our own bodies unto life everlasting.

1 Cor. 15 : 54, 55, 57. Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? But thanks be unto God, which giveth us the victory through our Lord Jesus Christ.

(See also Rev. 1 : 18 ; 1 Thess. 4 : 14 ; John 11 : 25.)

148. What did Christ do after his resurrection?

He appeared to his disciples and fully con-

vinced them of the resurrection of his crucified body.

John 20 : 19, 20. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord.

(See also 1 Cor. 15: 3–8.)

149. What took place forty days after the resurrection of the Lord Jesus?

From the Mount of Olives, in full view of his disciples, he ascended into heaven with his glorified body, and now sitteth at the right hand of God.

Mark 16 : 19. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

(See also Luke 24 : 50, 51 ; Acts 1 : 9.)

150. Is Christ now separated from his people on earth?

By no means ; on the contrary, he continues in the most intimate relation and in closest connection with them, until his coming at the end of the world.

Matt. 28 : 18–20. All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father,

and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

(See also Acts 1: 11.)

151. How should the resurrection and ascension of our Lord affect us?

That we arise from the sleep of sin, walk with Christ in newness of life, and seek the things which are above.

Eph. 5: 14. Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

Rom. 6: 14. That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

(See also Col. 3: 1, 2.)

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19. Lesson.

152. What is the self-abasement of our Lord for us termed?

The state of humiliation.

153. Wherein did this state of humiliation consist?

In his voluntary condescension to us by his human birth, and his poverty, reproach, sufferings, death and burial.

Phil. 2: 7, 8. He made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

154. What followed after the humiliation of Christ?

His exaltation.

Phil. 2:9-11. Wherefore God also hath highly exalted him, and given him a name, which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is the Lord, to the glory of God the Father.

155. Wherein does the exaltation of Christ consist?

In his resurrection and ascension, his sitting at the right hand of the Majesty in the heavens, and his coming again to execute the final judgment.

John 17:5. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

(See also Rev. 3:21.)

156. What are the offices of Christ the Redeemer?

They are three: he is our Prophet, Priest and King.

157. What relation to Christ did the bearers of these offices in the Old Testament sustain?

They were types of Christ, and ministers of the typical institutions and services of the Old Covenant.

158. What is the prophetical office of Christ?

Christ, the Truth and the Light of the world, by his doctrine and example has fully revealed to us the will and counsel of God.

John 14 : 6. I am the way, the truth and the life : no man cometh unto the Father, but by me.

(See also John 8 : 12 ; John 15 : 15 ; 1 Cor. 1 : 30 ; Col. 2 : 3.)

159. What else pertains to the prophetical office of Christ?

His doctrine, prophecies and miracles.

160. How does Christ continue his prophetical office?

By the Word of God, the ministry of the Gospel, and the work of the Holy Spirit.

Matt. 24 : 25. Heaven and earth shall pass away, but my words shall not pass away.

(See also Luke 10 : 3, 16 ; John 16 : 13, 14.)

161. Wherein does the priestly office and work of Christ consist?

In the sacrificial service, the intercession, and in dispensing the blessings of God.

162. What is Christ to us in his office as high priest?

He is the eternal high priest, and, as such, in his perfect all-atoning sacrifice on the cross, the representative of all men, our intercessor with the Father, and the dispenser of the grace of God, and of all heavenly gifts.

Heb. 8 : 1, 2. We have such a high-priest, who is set on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man.

(See also Heb. 7. 24, 25; Heb. 4 : 14; Heb. 10 : 12, 14; Heb. 9 : 24; 1 John 2 : 1-2; John 16 : 15.)

20. Lesson.

163. What is Christ in his kingly office?

In his kingly office he, as the God-man, is exalted to the right hand of God, as the Lord and Sovereign over all things in heaven and earth, and throughout the universe.

Ps. 96 : 10. Say among the heathen that the Lord reigneth . . . He shall judge the people righteously.

Rev. 17 : 14. And the Lamb shall overcome them: for he is Lord of lords, and King of kings.

(See also Rev. 19 : 16.)

164. What is Christ as king especially to his Church?

He is the Head of the Church in heaven and on earth, ruling and supporting it by his Word and his Spirit, subduing and finally completely conquering all its enemies, and directing all things to the good of his elect, and to his own glory.

Eph. 1 : 20-23. Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places. Far above all principality, and power, and might, and dominion,

and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body, the fullness of him that filleth all in all.

1 Cor. 15 : 25. He must reign, till he hath put all enemies under his feet.

(See also John 18 : 36, 37; Zach. 14 : 9; Rev. 15 : 3; Rom. 8 : 28.)

165. What is Christ to us in his threefold office?

A perfect Redeemer and Mediator between God and man.

1 Tim. 2 : 5, 6. For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all.

166. What are the two principal qualities of the one and indivisible work which Christ accomplished for us?

Reconciliation and redemption.

167. What is reconciliation?

The cancellation of our sin and guilt by the atoning sacrifice of Christ, and the restoration of our union with God.

2 Cor. 5 : 19, 21. God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them . . . for he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

(See also Col. 1 : 21, 22.)

168. What is redemption?

Our deliverance from the devil, sin and death, and our justification, sanctification and eternal happiness through the death and victory of Christ.

Eph. 1 : 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

(See also 1 Cor. 1 : 30; Hosea 13 : 14.)

169. How are we made partakers of the reconciliation and redemption effected by our Lord Jesus Christ?

Through the works of grace wrought in us by the Holy Ghost.

SECTION V.

Of the Holy Ghost.

21. Lesson.

170. What does the Bible teach about the Holy Spirit?

That he, as the third person of the holy Trinity, is eternal and true God.

Matt. 28 : 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

171. What is the evidence of the Holy Scriptures for the Divinity of the Holy Spirit?

The Scriptures teach that he is co-equal with the Father and the Son, explicitly call him God, and ascribe to him divine attributes, works and honors.

2 Cor. 13 : 14. The grace of our Lord Jesus Chrsit, the love of God, and the communion of the Holy Ghost, be with you all.

(See also 1 John 5 : 7 ; Matt. 12 : 32 ; Acts 5 : 3, 4 ; Ps. 139 : 7, 8 ; 1 Cor. 2 : 10, 11 ; John 15 : 26 ; Ps. 33 : 5 ; John 3 : 5.)

172. What in general is the work of the Holy Spirit among men?

To impart to them all the benefits of the

redemption by Jesus Christ, reprove them of sin, and lead them to repentance.

John 16 : 7, 8. It is expedient for you that I go away ; for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you, and when he is come, he will reprove the world of sin, and of righteousness, and of judgment.

173. To whom does the Holy Spirit extend his work?

To all men.

1 Tim. 2 : 4. Who will have all men to be saved.

174. What especially does he accomplish in those who obey him?

Their regeneration, with assurance of the same ; also their sanctification and glorification.

John 3 : 6. That which is born of the Spirit is spirit.

Tit. 3 : 5. But according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

(See also Rom. 8 : 16 ; 1 Cor. 6 : 11.)

175. What further belongs to the work of the Holy Spirit?

To call and qualify those whom God designs for special services in his kingdom, and to impart efficiency to the institutions and services of the Church.

See Acts 13 : 2 ; Luke 24 : 49 ; Acts 2 . 4.

176. To whom is the promise of the gift of the Holy Spirit given?

Unto all who believe on Jesus Christ and in his name ask the Father for Him.

Luke 11 : 13. If ye, being evil, know how to give good gifts unto your children : how much more shall your heavenly Father give the Holy Spirit to them that ask him?

177. Was the Holy Spirit given under the Old Covenant?

Yes ; He dwelt in the devout and godly of the Old Covenant, and through Him the holy prophets prophesied.

178. Why is the Holy Spirit in the New Testament also called the Spirit of Christ?

Because Christ after his ascension sent him from the Father, and according to the promise which had been given, bestowed Him in all His fullness.

See Joel 3 : 1 ; John 16 : 7 ; Luke 24 : 49.

179. When did the fulfillment of this promise begin?

At the Pentecost at Jerusalem, when the Christian Church was founded.

See Acts 2 : 1–4.

180. Has the Holy Spirit since then remained on earth?

Yes ; He dwells in God's children as their

Teacher, Supporter and Comforter; and in the Church of Christ, which is the vessel of His fullness and the instrument of His office, until the consummation of all things.

1 Cor. 3 : 16. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

(See also 1 Cor. 6 : 19; John 14 : 26; 2 Tim. 1 : 7.)

181. How should we conduct ourselves toward the Holy Spirit?

We should humbly pray God for the Divine Comforter, receive him into our hearts, and obey his teachings, so that we grieve him not.

Eph. 4 : 30. Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

182. What befalls those who continue to resist the Holy Spirit?

They harden themselves and are eternally lost.

Heb. 3 : 7. To-day, if ye will hear his voice harden not your hearts.

SECTION VI.

The Church and the Means of Grace.

22. Lesson.

183. What is the Christian Church?

The communion of all believers under Christ, their Head.

See Acts 2: 41, 42.

184. Wherein does the Christian Church differ from the Jewish Church?

The Christian Church in its essentiality is the continuation of the one and inseparable Church of God, which has existed from the beginning of the world, and will never cease to be; but in its external form and connections it differs from the Jewish, and is perpetual.

Heb. 12: 26-28. But now he (God) hath promised, saying, Yet once more I will shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear.

185. Who is the founder of the Christian Church?

Our Lord and Saviour, Jesus Christ.

Matt. 16 : 18. Upon this Rock I (Christ) will build my Church.

Acts 20 : 28. The Church of God, which he has purchased with his own blood.

186. By whom did Christ establish the Christian Church?

By the Holy Spirit, whom he sent for this purpose ; who founded the Church through the apostles whom Christ had chosen and authorized.

See Acts chapter 2.

187. When was this accomplished?

On the day of Pentecost, ten days after the ascension of our Lord Jesus Christ.

188. Which is the foundation of the Church?

Our Lord and Saviour, Jesus Christ.

1 Cor. 3 : 11. For other foundation can no man lay than that is laid, which is Christ.

(See also Isa. 28 : 16; Acts 4 : 11, 12.)

189. Through what means was the Church founded?

Through the preaching of the Gospel, or the Word of God.

190. Which are the essential qualities of the Church?

Unity, Holiness and Universality.

John 17 : 21. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

(See also John 10 · 16 · Acts 4 : 32, Rom. 12 : 5; 1 Pet. 2 : 9; Eph. 5 : 27; Matt. 28 : 19.)

191. Is the Church already perfect in these qualities?

No; it will fully attain to perfection at the coming of Christ, the Head of the Church.

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23. Lesson.

192. How is the Church otherwise designated?

As the visible and the invisible Church; also as the Church militant and the Church triumphant.

193. What is the visible Church?

The communion of those who are baptized according to Christ's appointment, and perform the services of the Christian religion.

194. What is the invisible Church?

The communion of saints, or of all true children of God; including all who have not attained to a state of accountability.

Heb. 12 : 22-24. But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born,

which are written in heaven, and to God, the judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

195. What is the Church militant?

The Church in toil and tribulation, and in conflict with sin and the enemies of Christ and his kingdom.

Matt. 24 : 9. Ye shall be hated of all nations for my name's sake.

(See also Acts 14 : 22 ; Heb. 12 : 1.)

196. What is the Church triumphant?

The perfected Church of God in the kingdom of glory.

John 17 : 24. Father, I will that they also, whom thou hast given me, be with me where I am ; that they may behold my glory, which thou hast given me.

(See also Rev. 7 : 9 ; Rev. 22 : 5.)

197. Will all be saved who belong to the visible Church?

Besides all who have not attained to a state of accountability in this life, only those will be saved who believe on Christ and do the will of God.

Matt. 7 : 21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven.

(See also John 15 : 6.)

198. What is the external calling of the Church?

To lead men to Christ, and to promote their physical and spiritual welfare.

199. What is the internal calling of the Church?

To prepare its members for heaven.

Col. 1 : 28. That we may present every man perfect in Christ Jesus.

200. How does the Church fulfill its mission or calling?

By the proper use of the means of grace in her possession, and the co-operation of the Holy Spirit dwelling in her.

201. What are these divine means of grace?

The Word of God and the Sacraments.

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24. Lesson.

202. How is the Word of God most effectually applied?

Through the service of the Gospel ministry.

203. What is the ministry of the Gospel?

An Institution of the Lord Jesus Christ.

Luke 10 : 2, 3. Therefore said he unto them . . . . Go your ways, behold, I send you forth.

204. When did Christ institute this office?

Just before his ascension, when he said to his apostles: "All power is given unto me in

heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you."

205. Do all ministers of the Gospel possess the same authority as did the apostles?

No; Christ authorized the apostles to found the Christian Church, and to establish in its completeness the doctrine of faith and practice unto eternal salvation.

206. Whom does God call to this office?

Only truly converted men, whom God has prepared and designed for the service of the ministry.

2 Cor. 3 : 5, 6. Not that we are sufficient of ourselves to think anything as of ourselves: but our sufficiency *is* of God: Who also hath made us able ministers of the new testament: not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

207. How are we to esteem the ministers of this office?

They are servants and embassadors of Christ, and stewards of the household and mysteries of God.

1 Cor. 4 : 1. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

208. What does their office require of them?

To preach the Word of God, administer the sacraments, attend to the pastoral and disciplinary work, and to be a pattern to the flock of Christ in all good works.

Luke 24 : 46, 47. And that repentance and remission of sins should be preached among all nations.
2 Tim. 4 : 2. Preach the Word.
Matt. 28 : 19. And baptize them.
(See also 1 Cor. 11 : 23, 26; Acts 20 : 28; Titus 2 : 7, 8.)

209. What ordinances of Christ are connected with the ministry of the Gospel?

The sacraments.

210. What is a sacrament?

A holy ordinance instituted by Christ as a visible sign of the grace and spiritual blessings which God has promised and for Christ's sake bestows.

211. How many sacraments has Christ appointed?

Two; holy baptism and the holy Supper of the Lord.

212. What appointment of God in the Old Testament was typical of baptism?

The circumcision.

213. What was the import of circumcision?

It was the seal of communion with the covenant-people of God, a type of the purifica-

tion of the heart, a solemn obligation to keep the law, and a pledge of the promised covenant-blessings.

Deut. 30 : 6. And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

(See also Rom. 2 : 28, 29.)

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25. Lesson.

214. What is holy baptism?

A gracious ordinance of our Lord Jesus Christ.

215. When did Christ institute baptism?

After his resurrection and just before his ascension.

216. What is the outward form of baptism?

The application of water in the name of the triune God.

217. Who should be baptized?

The children, and such adults as truly believe on the Lord Jesus Christ, and have not been baptized in infancy.

Matt. 28 : 19, 20.

218. What purpose does baptism serve?

It is the order instituted by Christ for the

reception into the visible communion of his Church.

219. What does baptism signify?

The washing away of, or purification from sin through the precious blood of Christ, and our renewing by the Holy Spirit to become children of God.

Acts 2 : 38. Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

220. To what does baptism obligate us?

To renounce all sin ; to profess Christ, faithfully to perform the service of the Christian religion, and with filial obedience walk in the commandments of God.

1 Peter 3 : 21. Not the putting away of the filth of the flesh, but the answer of a good conscience toward God.

Matt. 28 : 20. Teaching them to observe all things whatsoever I have commanded you.

221. What rights does baptism confer?

The right to the free use of the means of grace and spiritual blessings in the Church, and to the enjoyment of all the privileges of its members.

222. Are we then saved through baptism?

No ; no man is saved, except he be renewed by the Holy Spirit.

John 3 : 3. Except a man be born again, he cannot see the kingdom of God.
(See the Larger Catechism.)

223. What are the obligations of parents, guardians and the Church toward the baptized?

Through Christian instruction and fostering care to lead them into the fullness of a saving knowledge of Christ, and as members of his Church to educate them for heaven.

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26. Lesson.

224. What appointment of God in the Old Testament Church is typical of the Lord's Supper?

The Passover.

1 Cor. 5 . 7. For even Christ our passover is sacrificed for us.
(See also Luke 22 : 78 ; and see the Larger Catechism.)

225. When did Christ institute the holy Supper?

In the night in which he was betrayed, or on the eve of his sacrificial death on the cross.

226. In what manner and with what words did the Lord institute the holy communion?

And he took bread, and gave thanks, and brake *it*, and gave unto them, saying : This is my body which is given for you : this do in remembrance of me. Likewise also the cup

after supper, saying: This cup *is* the new testament in my blood, which is shed for you.

Luke 22: 19, 20.

227. What are the visible symbols consecrated by the Lord for this sacred use?

Bread and wine.

228. What do these consecrated emblems represent?

The body and blood of the Lord, with which these visible gifts of God, by divine institution, stand in mysterious connection.

1 Cor. 10: 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

229. What does our partaking of these consecrated emblems signify?

We thereby commemorate the sufferings and death of our Lord Jesus Christ, and appropriate to ourselves the fruits of his atonement.

1 Cor. 11: 23-25. The Lord Jesus, the same night in which he was betrayed, took bread: And when he had given thanks, he brake *it*, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also *he took* the cup, when he had supped, saying: This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

230. What more is the holy communion?

It is a sacred token and attestation of the love and communion of believers with Christ, the Head of the Church, which is his body, and with the members of that body.

1 Cor. 10 : 17. For we *being* many are one bread, *and* one body : for we are all partakers of that one bread.

Rom. 12 : 5. So we, *being* many, are one body in Christ, and every one members one of another.

(See also John 6 : 56.)

231. What does the worthy communicant receive under the emblems of bread and wine in the Lord's Supper?

The body and blood of Christ, but by faith, in the heart, in an invisible and heavenly manner.

John 6 : 54. Whoso eateth my flesh, and drinketh my blood, hath eternal life.

232. Who can worthily receive the communion?

Those who have sincerely renounced all sin, truly believe on the Lord Jesus Christ, and in pure love to him endeavor to keep the commandments of God.

Luke 14 : 33. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

(See also John 6 : 47 ; John 14 : 23.)

233. How is it with those who receive the holy communion unworthily?

They commit a most grievous sin against the body and blood of our Lord, and eat and drink condemnation unto themselves.

1 Cor. 11 : 27, 29. Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. . . . For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

(See the Larger Catechism on the Lord's Supper.)

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SECTION VII.

The Way of Salvation.

27. Lesson.

234. What is the eternal decree of God respecting man?

It is that purpose of his free love and righteousness according to which God wills the eternal happiness of all men.

John 3 : 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

(See also Ezek. 33 : 11; 1 Thess. 5 : 9; 1 Tim. 2 : 4; Eph. 1 : 4; 2 Tim. 1 : 9.)

235. How does God carry out his decree?

In a manner worthy of his supreme majesty but also upon conditions most justly adapted to man as a free rational being.

(See also Rom. 3 : 22–26; and also our Larger Catechism.)

236. How does God manifest his redeeming love?

By his gracious divine call, which invariably proves effectual unto salvation in all who accept and obey it,

Isa. 45 : 22. Look unto me and be ye saved, all the ends of the earth: for I am God and there is none else.

(See also Mark 16 : 15; Rom. 1 : 16; 2 Tim. 1 : 9.)

237. What are the divine conditions of salvation?

Repentance toward God, and faith on the Lord Jesus Christ.

Acts 20 : 21, 27. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. For I have not shunned to declare unto you all the counsel of God.

(See also Mark 1 : 15; Acts 17 : 30.)

238. What is repentance?

It is a change of mind, or a sense of sin mingled with shame and grief, heartfelt sorrow, confession and hatred of it, an earnest effort as far as possible to amend all former misdoings, and an humble turning to God.

James 4 : 8-10. Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* doubleminded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up.

(See also Jer. 3 : 13; Ps. 32 : 5; Ps. 6 : 7, 8; Amos 5 : 15; Isa. 1 : 16-18.)

239. How are we brought to repentance?

By the Providence, Grace, and Word of God.

Rom. 2 : 4. Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

(See also Tit. 2 : 11, 12; Acts 5 : 31; Acts 11 : 18; 2 Tim. 2 : 25.)

240. Do we merit anything by our repentance before God?

No; all that God has promised and gives to the penitent is by free grace.

Rom. 3 : 24. Being justified freely by his grace through the redemption that is in Christ Jesus.

(See also Rom. 11: 3–5; Eph. 2 : 5.)

241. What is conversion?

It is that change of life by which we turn away from sin, and through repentance and faith come to Christ for forgiveness of our sins and regeneration.

Acts 26 : 18. To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

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28. Lesson.

242. What is true faith in the Lord Jesus Christ?

An implicit confidence, that God for Christ's sake will pardon all our sins, graciously renew and adopt us as his children, and make us partakers of his heavenly gifts and of eternal happiness.

Heb. 11 : 1. Now faith is the substance of things hoped for, the evidence of things not seen.

Eph. 3 : 12. In whom we have boldness and access with confidence by the faith of him.

243. What further is included in true faith?

A knowledge and acceptance of Jesus Christ as Redeemer, Saviour and God, and a sincere trust in him and his atonement.

John 6 : 68, 69. Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God.

(See also 2 Cor. 5 : 15.)

244. Whereby is true faith made manifest?

By the experience of the heart, and obedience to God through love, to his glory.

Eph. 2 : 8. For by grace ye are saved through faith.

(See also Eph. 1 : 13; Rom. 8 : 16; Gal. 5 : 6; Matt. 5 : 16.)

245. What does the penitent receive through his faith?

Justification and the renewing, or regeneration, and adoption into the family of God.

Rom. 10 : 4. For Christ is the end of the law for righteousness to every one that believeth.

John 1 : 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

Gal. 3 : 26. For ye are all the children of God by faith in Christ Jesus.

246. What is justification?

It is an act of God by which, for Christ's sake, he pardons all our sins.

2. Cor. 5 : 21. For he hath made him to be sin for us, who knew no sin ; that we might be made the righteousness of God in him.

(See also Eph. 1 : 7 ; Rom. 4 : 7, 8.)

247. What is the effect of justification?

Peace with God.

Rom. 5 : 1. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

248. What is regeneration which takes place at the same time with justification?

It is a work of the triune God, which the Holy Spirit accomplishes in us by raising us up from the death of sin and making us partakers of the divine nature and life.

Eph. 2 : 5, 6. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved ;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.

(See also John 1 : 12 ; John 3 : 6 ; Tit. 3 : 5, 7.)

249. What further do we obtain in our regeneration?

A true and clear evidence of the pardon of our sins and of our adoption as children and heirs of God, and a sure hope of eternal salvation.

Rom. 8 : 16, 17. For I am not ashamed of the gospel of Christ : for it is the power of God unto salvation to every one that believeth ; to the Jew

first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written. The just shall live by faith.

(See also 1 Cor. 2: 12; 1 Peter 1: 3; Col. 1: 27.)

250. What are the effects of this regenerated state?

Confidence to God, hatred against sin, delight in the service of God, and a godly life in which we walk in the light and thus follow after holiness.

Gal. 4: 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

(See also Eph. 3: 12; Ps. 97: 10; 1 John 1: 6, 7; 1 John 3: 2, 3, 9.)

(See also the Larger Catechism on regeneration and the regenerated state.)

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29. Lesson.

251. What is sanctification?

Our separation and purification from all sin, and perfect consecration to the service of God, by the Holy Spirit.

2 Thess. 2: 13. But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.

(See also 1 Peter 1: 2; 1 Thess. 5: 23; 1 John 1: 7–9.)

252. By what means does the Holy Spirit effect our sanctification?

By the Word of God, and the blood of Jesus Christ, the Son of God.

John 17 : 17. Sanctify them through thy truth, thy Word is truth.

Heb. 9 : 14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

(See also Rev. 1 : 5.)

253. What is the divine condition of our sanctification?

Faith in Jesus Christ.

Acts 15 : 8, 9. God . . . purifying their hearts by faith.

Acts 26 : 18. That they may receive . . . inheritance among them which are sanctified by faith that is in me.

254. What does sanctification effect?

Christian perfection.

Matt. 5 : 48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

255. Wherein does Christian perfection consist?

In being pure as Jesus Christ is pure, having in us the same mind which was also in him, and walking even as he walked.

1 John 3 : 3. And every man that hath this hope in him purifieth himself, even as he is pure.

Phil. 2 : 5. Let this mind be in you, which was also in Christ Jesus.

1 John 2 : 6. He that saith he abideth in him ought himself also so to walk, even as he walked.

(See also John 4 : 43 ; John 8 : 29.)

256. Whereby does Christian perfection prove itself?

Herein, that we love God perfectly, and our neighbor as ourselves, and thus keep the commandments of God.

Matt. 22 : 37–40. Jesus said unto him. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second *is* like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

(See also John 14 : 23 ; 1 John 4 : 12 ; 1 John 5 : 2, 3 ; Matt. 5 : 44.)

257. Have Christians thus consecrated to God still to endure sufferings and temptations?

Yes ; but they endure them with perfect resignation and filial trust in God, and are thankful in all things.

2 Cor. 1 : 5. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

Ps. 34 : 19. Many *are* the afflictions of the righteous : but the LORD delivereth him out of them all.

(See also 1 Peter 4 : 19 ; James 1 : 12 ; James 1 : 3, 4 ; 1 Thess. 5 : 18.)

258. How should a Christian guard against these temptations?

A Christian should always watch, and pray without ceasing, preserve a conscience void of offence, and ever strengthen himself by means of the Word of God.

Mark 14 : 38. Watch ye and pray, lest ye enter into temptation.

Acts 24 : 16. And herein do I exercise myself, to have always a conscience void of offence toward God and toward men.

(See also 2 Cor. 1 : 12; Ps. 33 : 4.)

(See Larger Catechism on Sanctification and Christian Perfection.)

SECTION VIII.

The Christian Life.

30. Lesson.

259. What is the Christian life?

A life of faith in Jesus Christ.

Gal. 2 : 20. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

(See also Heb. 11 : 6; Rom. 16 : 26; Heb. 11 : 33.)

260. How does true faith in Christ manifest itself in life?

By good works performed through love to God, and to his glory.

Gal. 5 : 6. For in Christ Jesus availed . . . . faith that worketh through love.

2 Peter 1 : 5-7. And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge: And to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.

(See also James 2 : 26.)

261. What are we to hold of good works?

They are effects and fruits of faith and of the

work of grace wrought in our hearts by the Holy Spirit, without merit, yet necessary unto eternal salvation.

Matt. 7 : 17. Even so every good tree bringeth forth good fruit.

Eph. 2 : 10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

262. What is the rule of the Christian life?

The Word or Commandments of God.

Eccl. 12 : 13. Fear God, and keep his commandments : for this *is* the whole *duty* of man.

Matt. 19 : 17. If thou wilt enter into life, keep the commandments.

263. How can a Christian keep the commandments of God?

If by faith he abide in Christ and thus, led by the Holy Spirit, is daily strengthened anew in the grace of God.

John 15 : 5. He that abideth in me, and I in him, the same bringeth forth much fruit ; for without me ye can do nothing.

Eph. 3 : 16. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.

(See also 2 Cor. 4 : 16.)

264. Which are the two principal means for the promotion of Christian life?

The Word of God and prayer.

265. What is prayer?

It is calling upon and communing with God, or lifting up our hearts to God by addressing him and presenting to him our concerns.

Ps. 19 : 14. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

266. Why ought we to pray?

Because God has so ordained, and it is our duty as well as our need and greatest privilege.

Ps. 4 : 11. For he is thy Lord, and thou shalt worship him.

Matt. 4 : 10. Thou shalt worship the Lord thy God, and him only shalt thou serve.

(See also Ps. 50 : 14; Rom. 10 : 12, 13.)

267. How shall we pray?

With humble fervency and confidence as well as sincerity, and with deep reverence of heart, word and attitude.

John 4 : 24. God *is* a Spirit : and they that worship him must worship *him* in spirit and in truth.

Ps. 51 : 17. The sacrifices of God *are* a broken spirit : a broken and a contrite heart, O God, thou wilt not despise.

(See also Ps. 145 : 18; 1 Chron. 17 : 29 : 1 John 5 : 14.)

268. How must prayer be offered in order to be heard of God?

It must be offered in the name of Jesus and in faith.

John 16 : 23. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

Matt. 21 : 22. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

269. Who enables us thus to pray?

The Holy Spirit teaches us what to pray for, and, if we grieve him not, enables us to present our prayer before God in an acceptable manner. Rom. 8 : 26.

270. For what should we pray?

We should pray for every good thing which we need for body and soul; for every good thing cometh from God, and they are his gifts for which we should ask and return thanks.

James 1 : 17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

Phil. 4 : 6. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

271. When and where should we pray?

We should commune with God at all times and everywhere; but especially should we pray in the closet, the family circle, in meetings for prayer, and in the public congregation.

1 Thess. 5 : 17. Pray without ceasing.

Matt. 6 : 6. But thou, when thou prayest, enter

into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret.

(See also Acts 1 : 14.)

272. What are the principal parts of prayer?

Adoration, petition, intercession, praise and thanksgiving.

1 Tim. 2 : 1. I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men.

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32. Lesson.

273. Where do we find the perfect model of prayer?

In the prayer which our Lord taught his disciples, and which therefore is called *the Lord's Prayer.*

274. Repeat this prayer.

Our Father which art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen.

275. How many parts has this prayer?

Three, the address or invocation, the seven petitions and the doxology.

276. Repeat the address.

Our Father which art in heaven.

277. What does this teach us?

That God, the Father of our Lord Jesus Christ, is also the Father of all those who are Christ's.

Matt. 23 : 9. For one is your Father, which is in heaven.

Eph. 4 : 6. One God and Father, who is above all, and through all, and in you all.

278. To what shall this address move us?

Ever with filial fear, love and confidence to glorify God.

279. Why are we taught to pray "Our Father" and not My Father?

Because it is our duty to pray for all the children of God and all men on earth.

Eph. 3 : 14, 15. For this cause I bow my knees unto the Father of our Lord Jesus Christ. Of whom the whole family in heaven and earth is named.

(See also Eph. 6 : 18; 1 Tim. 2 : 1.)

280. Why do we say "Our Father who art in heaven"?

Because God, the perfect Father, is exalted high above all earthly fathers, and hath his throne and paternal mansion in heaven, whither we should raise our hearts in prayer; as to our true home.

Ps. 123 : 1. Unto thee lift I up mine eyes, O thou that dwellest in the heavens.

Phil. 3 : 20. Our conversation is in heaven.

281. Is not God also on earth?

God is everywhere : the heaven is his throne, and the earth his footstool.

Isa. 66 : 1. Thus saith the Lord, The heaven is my throne, and the earth is my footstool.

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33. Lesson.

282. Repeat the first petition.

Hallowed be thy name.

283. What does this teach us?

It teaches us rightly to know and adore God in his holy majesty, to keep his name holy, always to pronounce it with deepest reverence and to glorify God in all our thoughts, words and actions.

Isa. 6 : 3. Holy, holy, holy, is the Lord of hosts : the earth is full of his glory.

Ps. 34 : 3. O magnify the Lord with me, and let us exalt his name together.

284. Repeat the second petition.

Thy kingdom come.

285. What do we ask in this petition?

That God's kingdom of grace, that is the reign of the Lord Jesus Christ, may through

the Word of God and the Holy Spirit be established and perfected in us and over the whole world, and that all nations become subject to him and serve him.

Matt. 6 : 33. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

(See also Luke 17 : 21; John 18 : 36; Rev. 11 : 15.)

286. What is the substance of God's kingdom?

Righteousness, peace and joy in the Holy Ghost.

Rom. 14 : 17. For the kingdom of God is not meat and drink; but righteousness, peace and joy in the Holy Ghost.

287. Repeat the third petition.

Thy will be done in earth as it is in heaven.

288. What do we desire in this petition?

We pray for the grace which we need, to submit fully to the will of God, and to do his will as cheerfully and as faithfully as the angels and the redeemed in heaven.

I John 2 : 17. He that doeth the will of God, abideth forever.

(See also Heb. 13 : 21.)

289. What more does this petition embrace?

That the Redeemer's kingdom be extended over the whole earth, and the will of God be done everywhere as it is in heaven.

Zech. 9 : 10. And he shall speak peace unto the heathen: and his dominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth.
(See also 1 Cor. 15 : 25; Rev. 11 : 17.)

290. What is the will of God concerning us?

That we should be holy and perfect, even as he is, and that all men should be saved.

1 Thess. 4 : 3. For this is the will of God, even your sanctification.
(See also 1 Peter 1 : 16; Matt. 5 : 28.)

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34. Lesson.

291. What is the fourth petition?

Give us this day our daily bread.

292. What is our daily bread?

All that is necessary for our life, sustenance and welfare.

293. What do we confess in this petition?

That we are wholly dependent on God.

Matt. 6 : 27. Which of you by taking thought can add one cubit unto his stature?

James 1 : 17. Every good gift and every perfect gift is from above, and cometh from the Father of Lights.

294. Why should we pray "Give us", instead of "Give me"?

Because those who are near and dear to us, and all the needy, should be included in our

petition, and also in the enjoyment of the gifts of God.

James 2: 15, 16. If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

(See also James 2: 8.)

295. Why do we pray for "Our daily bread"?

That we may not be a burden to others or stretch out our hands after that which is not our own, but by honest employment be content with what God bestows.

296. Why should we say "this day"?

That we might not vex ourselves with anxious cares for the morrow, but in the faithful discharge of our calling exercise filial trust in God for all we need, and pray for it day by day.

Matt. 6: 34. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself.

297. What is the fifth petition?

And forgive us our debts, as we forgive our debtors.

298. What does this mean?

We pray God for Christ's sake to forgive all

our sins and shortcomings, and to heal all our infirmities.

Ps. 130 : 1-4. Out of the depths have I cried unto thee, O Lord. . . . But there is forgiveness with thee, that thou mayest be feared.

Eph. 1 : 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

299. Who has a right thus to pray?

All penitent souls, and God's children who are themselves sincerely willing to forgive their fellow men.

Matt. 6 : 14, 15. For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

(See also Luke 18 . 13; Matt. 18 : 21, 22.)

300. Why is it necessary also for God's children daily to offer this petition?

Because their knowledge and ability is imperfect, and though they exercise all faithfulness all their works and deeds are deficient; wherefore they constantly need the atoning blood of Christ.

Ps 19 · 12. Who can understand his errors? Cleanse me from secret faults.

35. Lesson.

301. What is the sixth petition?

And lead us not into temptation.

302. What does this mean?

We pray God who tempts no one to evil, to protect and strengthen us against all the temptation of the enemies of our souls, and to guide and assist us, so that all our afflictions may work together for our good and his glory.

Eph 6 : 12. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

(See also 1 Cor. 10 : 13.)

303. What obligations do we assume by this petition?

To flee all sin and opportunity to evil.

304. What is the seventh petition?

And deliver us from evil.

305. What does this mean?

By this we pray God to deliver us from all evil and sin, and from death, and at last to receive us into his glory.

Ps. 68 : 20 He *that is* our God *is* the God of salvation; and unto God the Lord *belong* the issues from death.

(See also 2 Tim. 4 . 18.)

306. Repeat the Doxology.

For thine is the kingdom, and the power, and the glory, forever. Amen.

307. What does this teach us?

That God, the absolute Good, is both able and willing to give us all good things, and that to him belong all honor, glory, praise and thanksgiving now and forever.

See 1 Chron. 29 . 10-13.

308. What does the concluding word signify?

That all we ask according to the will of God, and all that is promised us in Christ Jesus, will surely come to pass.

2 Cor. 1 20. For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.

(See also Eph. 3 . 20, 21.)

309. What above all else should move us to thankfulness toward God?

The unspeakable benefit of redemption by the gift of his only begotten Son, through whom God freely gives us all things.

2 Cor. 9 . 15. Thanks be unto God for his unspeakable gift.

36. Lesson.

310. What besides prayer belongs to the life of faith in Jesus Christ?

That we follow the example of Jesus, bring our life into full accord with the Word of God, faithfully keep his commandments, and in all things seek only his approbation and glory.

Micah 6 : 8. He hath shewed thee, O man, what *is* good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

(See also 1 John 2 : 3-6; 1 John 3 : 24; 1 Cor. 10 : 13; Col. 3 : 17.)

311. How can we keep the commandments of God?

Not by our own ability, but by the grace of God and the assistance of the Holy Spirit.

John 15 : 5. For without me ye can do nothing.

Isa. 40 : 29. He giveth power to the faint, and to *them that have* no might he increaseth strength.

2 Cor. 12 : 9. My grace is sufficient for thee: for my strength is made perfect in weakness.

Phil. 4 : 13. I can do all things through Christ which strengtheneth me.

Matt. 11 : 30. For my yoke *is* easy, and my burden is light.

(See also 1 John 5 : 3; Rev. 22 : 14.)

312. Why should we keep the commandments?

Because God has given them for our benefit and his glory.

Eccl. 12 : 13. Fear God, and keep his commandments: for this is the whole duty of man.

313. In which commandment are all the commandments included?

In this, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself." (Mark. 12: 30, 31.)

Matt. 22: 40. On these two hang all the law and the prophets.

Rom. 13: 10. Love is the fulfillment of the law.

314. Why is it our duty to love God?

Because he is in himself the supreme Good, therefore the Source and Giver of all good things; and because he first loved us.

1 John 4: 16, 19. God is love. . . . . We love him, because he first loved us.

315. Why is it our duty to love our neighbor as ourselves?

Because he also is created in the image of God, redeemed with the precious blood of Christ, and because God loves us.

316. How should we love ourselves?

By renouncing and abstaining from every thing wrong and displeasing to God, and by exercising in godliness, and thereby securing our own happiness.

1 Tim. 4 : 8. But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

317. What is it to love our neighbor as ourselves?

It is what Christ teaches us when he says, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

318. What is the source and basis of true love to our neighbor?

The love of God.

1 John 4 : 7. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

1 John 3 : 17. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him?

319. Is there any merit in what we do or give to others?

No; we owe it in advance; yet whatever we do out of pure love God will graciously recognize and abundantly reward in time and eternity.

Matt. 25 : 40. Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

Gal. 6 : 9. And let us not be weary in well doing: for in due season we shall reap, if we faint not.

(See also Matt. 18 : 5; Eccl. 11 : 1; Heb. 13 : 16.)

320. Who is our neighbor?

Every person with whom we come in contact, as our Lord teaches in the parable of the good Samaritan (Luke 10, 29–37.)

321. Where is the direction for all this briefly given?

In the ten commandments which God through Moses gave to the people of Israel, and which Christ in his sermon on the mount confirmed and emphasized for all mankind.

Matt. 5 : 17. 18 Think not that I am come to destroy the law, or the prophets : I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

(See also Deut. 5 : 2–4.)

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37. Lesson.

322. Why does man need a written law in addition to his conscience?

Because through sin the conscience is very seriously darkened and weakened, although not destroyed.

Ps. 19 : 8. The commandment of the Lord is pure, enlightening the eyes.

(See also Rom. 7 : 12.)

323. How did Moses receive the ten commandments from God?

On two tables of stone, upon which God had written them with his own finger.

Exod. 31:18. And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

(See also Exod. 32:15 16; Exod. 34:28; Deut. 4:13; Deut. 5:1-22; Deut. 9:10; Deut. 10:4.)

324. What does this signify?

It signifies the perfection of the holy ten commandments, and that they are intended for all men, as well as for all times and circumstances.

Ps. 19:8-10. The statutes of the Lord *are* right, rejoicing the heart. The judgments of the Lord *are* true *and* righteous altogether.

325. How are the ten commandments divided?

Into two tables of five commandments each.

326. Of what does the first table treat?

Of our duties to God.

327. Of what does the second table treat?

Of our duties to our fellow men.

328. What have we to observe in each commandment?

The prohibition of that which is evil, and the command of that which is good.

38. Lesson.

329. Repeat the introductory words to the ten commandments and the first commandment.

I *am* the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.

330. What do the introductory words teach us?

To know and recognize the only true and living God as our God; to adore, worship and serve him in filial fear.

Ps. 100 : 3. Know ye that the Lord he is God: It is he that hath made us.

(See also Rev. 19 : 10; Rev. 14 : 7.)

331. What further do these words teach us?

That the holy ten commandments, written by God himself and founded in everlasting righteousness, are perfectly good and necessary.

Rom. 7 : 14. For we know that the law is spiritual.

(See also Ps. 119 : 137; Isa. 40 : 8.)

332. What does this teach us?

That our obedience should be with all our heart and power of soul, and thus in pure and perfect love.

333. What do these introductory words contain in addition to this?

The assurance of God's supreme care over us, and of redemption and everlasting life, inasmuch as God, by the declaration that he is our Covenant-God, recognizes us as his own.

Ps. 94 : 7. For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand.

334. What obligation does all this impose upon us?

To wholly live unto God by faith on the Lord Jesus Christ, which is taught by the deeper spiritual sense of these introductory words.

1 John 3 : 23. And this is his commandment, That we should believe on the name of his Son Jesus Christ.

(See also Exod. 19 : 5; 1 Peter 2 : 9.)

335. What does God forbid in this first commandment?

All gross as well as subtile idolatry or all creature worship.

1 John 5 : 21. Little children, keep yourselves from idols.

1 Cor. 10 : 14. My dearly beloved, flee from idolatry.

336. Wherein does gross idolatry consist?

In the worship and religious adoration of any object other than God.

See Gal. 4 : 8; Rom. 1 : 23.

337. Wherein does subtile idolatry consist?

In selfishness and inordinate creature-love, whereby the supreme love and honor due to God is detracted from him and given to other objects.

Matt. 10 : 37. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me.

(See also 2 Tim. 3 : 2-5; Phil. 3 : 18, 19; 1 John 2 : 15; Eph. 5 : 5.)

338. What does God require in the first commandment?

That we know and worship him, fear him above all things, put our trust in him, love him with all our heart, and serve him with a willing mind.

1 Chron. 28 : 9. And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind.

(See also Matt. 4 : 10; Rev. 14 : 7; Ps. 37 : 5; 1 Cor. 8 : 3.)

39. Lesson.

339. What is the second command?

Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

Thou shalt not bow down thyself to them,

nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;

And shewing mercy unto thousands of them that love me, and keep my commandments.

340. What does God forbid in this commandment?

The making of images or figures of any kind with idolatrous intent, and the worship of them, as well as all false worship.

Acts 17: 29. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

(See also Isa. 40: 25; Ps. 97: 7.)

341. Are all images thereby forbidden?

No; images of created beings and objects for remembrance, decoration or instruction are allowed; yet all these things should be done in the fear and to the glory of God.

Exod. 35: 30-33. See, the Lord hath called by name Bezaleel. . . . And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship: and to devise curious works, to work in gold, and in silver, and in brass; and in the cutting of stones, to set *them*, and in carving of wood, to make any manner of cunning work.

342. What is enjoined in this commandment?

The worship of God in Spirit and in truth, and the pure service of God according to his Word.

John 4 : 24. God is a Spirit : and they that worship him must worship him in Spirit and in truth.
(See also Ps. 29 : 2.)

343. What belongs to true worship and service?

The proper use of God's Word and of the sacraments, prayer and thanksgiving, works of faith performed by love, and a holy life.

See Col. 3 : 16 ; Acts 2 : 42 ; Phil. 4 : 6 ; John 6 : 29 ; Gal. 5 : 6 ; James 1 : 27.

344. How does God emphasize this commandment?

By threatening his wrath upon the transgressors and all that hate him, and by the promise of his abundant mercy upon them that love him and keep his commandments.

345. Why does God thus lay stress upon this commandment?

Because he is God, and to him all divine honor is due, and because true worship is the means of our happiness ; but false worship is the fruitful source of all uncleanness and perdition.

Ps. 45 : 12. He is thy Lord ; and worship thou him.
(See also 1 Sam. 2 : 30 ; Isa. 42 , 8 ; Mal. 3 : 18 ; John 12 : 26 ; Rev. 21 : 8.)

40. Lesson.

346. What is the third commandment?

Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

See Exod. 2 : 7 ; Deut. 5 : 11.

347. What do we understand by the name of God according to the sense of this commandment?

God himself, and everything through which he makes his nature and will known unto us-his names, titles, attributes, words, works, and ordinances.

348. What does God forbid in this commandment?

Perjury, or false and rash oaths, blasphemy, cursing and swearing, sorcery, speaking thoughtlessly before God or of him and divine things, and all false worship.

Lev. 19 : 12. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God : I *am* the LORD.

Lev. 24 : 16. And he that blasphemeth the name of the Lord, he shall surely be put to death, *and* all the congregation shall certainly stone him.

(See also Lev. 24 : 14, 15 ; Rom. 12 : 14 ; Rev. 22 : 15.)

349. In what circumstance is an oath allowed?

When the government, as the minister of

God, demands it for the maintenance of truth and justice.

Matt. 5 : 34–37. But I say unto you, Swear not at all. . . . But let your communication be Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil.

350. What is an oath upon the Word of God?

It is a solemn appeal to God, the searcher of hearts, to witness the truth and avenge the untruth.

351. What guilt do those incur who swear illegally or falsely?

They revile God, mock his vengeance, impede justice, and pronounce upon themselves the sentence of condemnation.

352. Whereby is the name of God blasphemed?

By insolent, vile and contemptible thoughts, words and deeds against God and his names, and against divine things.

353. What does God enjoin in this commandment?

To think and speak only with deepest reverence of God, his names and all sacred things, and to glorify him by good works and a holy life.

See Ps. 111 : 9; Luke 1 : 49; Ps. 99 : 5; Matt. 5 : 16; 1 Cor. 6 : 20.

354. Why does God add such a solemn warning to this commandment?

That we might consider well the sacredness of the most exalted name of God, and be preserved from the so frequent sin of taking it in vain, and from the dire penalty of this grievous sin.

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41. Lesson.

355. What is the fourth commandment?

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day *is* the Sabbath of the Lord thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: for *in* six days the Lord made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

See Exod. 20: 8-11; Deut. 5: 12-15.

356. What does God forbid in this commandment?

All desecration of the Sabbath or Lord's-day.

357. How is this sacred day of rest desecrated?

By secular business and diversion, vain reflections and contrivances, disturbing others in

the observance of the day, idleness, neglect of the services of the sanctuary, and by false worship.

358. What works are allowed on the Lord's-day?

Acts of worship and works of charity in circumstances of need and suffering; also works of necessity which could neither be done beforehand nor deferred.

Mark 2 : 27. The Sabbath was made for man, and not man for the Sabbath.

359. What does God enjoin in this commandment?

To keep the Sabbath day holy.

360. How is the Lord's-day kept holy?

By quiet rest from worldly toil, labor and diversion, by pious meditation and intercourse, by works of charity for the needy and suffering; and especially by exercising in worship and attending the services of the house of God.

Isa. 56 : 2. Blessed *is* the man *that* doeth this, and the son of man *that* layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.

361. Why was the Old Testament Sabbath celebrated on the seventh day of the week?

To commemorate the day on which God finished the creation and rested from his works,

and also to commemorate the redemption of the people of Israel from bondage in Egypt.

See Gen. 2 : 2, 3 ; Deut. 5 : 12. 15.

362. Why do Christians celebrate the first day of the week instead of the seventh?

Because on this day Jesus Christ arose from the dead and finished the work of redemption ; and likewise on this day the Christian Church was founded, for which reasons it is called THE LORD'S-DAY.

See Ps. 118 · 22–24 ; Rev. 1 : 10.

363. Why should we keep this day holy?

Because God commanded it ; and out of thankfulness to him.

364. What is the benefit of the observance of this sacred day?

It secures to us needed rest and pious recreation, and promotes our elevation and the welfare of man individually and of human society generally.

365. What are the consequences of the desecration of the Lord's-day?

The curse and judgments of God in time and eternity.

See Exod. 31 : 14, 15.

42. Lesson.

366. What is the fifth commandment?

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Exod. 20 : 12; Deut. 5 : 16.

367. What does God enjoin in this commandment?

That we be submissively obedient and true to our parents, and as our superiors in God's stead, that we love and honor them as long as they live, and in their old age care for and foster them to the best of our ability.

Eph. 6 : 1-3. Children, obey your parents in the Lord: for this is right. Honor thy father and thy mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth.

(See also Prov. 1 : 8, 9.)

368. Is it the duty of children to obey their parents in all things?

In all things that are not contrary to the commandments and order of God.

369. To whom besides our parents do we owe this obedience?

To all who, in the providence of God, are set over us in the family, the school, the Church

and the State. We should also esteem and honor the aged.

1 Peter 2 : 13. Submit yourself to every ordinance of man for the Lord's sake.

(See also Col. 3 : 22; Heb. 13 : 17; Matt. 22 : 21; Lev. 19 : 32.)

370. What has God forbidden in this commandment?

The disregard and neglect of our parents, and all unfaithfulness and disobedience against them, and all others who in God's order are appointed to rule over us.

Matt. 15 : 4. For God commanded, saying, Honor thy father and mother: and, He that curseth father or mother let him die the death.

(See also Lev. 20 : 9; Deut. 27 : 16; Exod. 22 : 28.)

371. What are the duties of parents towards their children?

They are to bring them up according to the divine appointment for an honorable and useful life and for eternal happiness.

See Ps. 127 : 3; Eph. 6 : 4.

372. Why has God added a promise to this commandment only?

Because filial obedience is not only the beginning of a righteous and honorable life and true piety, but also the fundamental condition of our welfare and eternal happiness.

See Deut. 11 : 26-28; Isa. 1 : 19, 20; Heb. 5 : 9.

43. Lesson.

373. What is the sixth commandment?

Thou shalt not kill.

374. What does God forbid in this commandment?

Murder and suicide, or the wilful destruction of human life, whether it be done by our own hands, or by the agency of another.

375. What else is included in the crime of murder and suicide?

All actions, habits and vices which injure the health or shorten the life of ourselves or others.

376. What further is forbidden in this commandment?

Anger, hatred and envy and all thoughts, words, demeanor and actions arising therefrom against our fellow men.

1 John 3 : 15. Whosoever hateth his brother is a murderer.

(See also Matt. 5 : 21, 22 ; Jer. 18 : 18.)

377. Who alone has the right to inflict the death penalty upon criminals?

The magistrate, or governmental power ordained of God and bearing the sword as the

minister of God, to execute punishment upon the evil-doer, as the law directs.

See Gen. 9 : 6 ; Rom. 13 : 4.

378. What is required in this commandment?

That we should have a sacred regard for our own life and the life of our neighbor, and as far as lieth in our power, protect him from harm.

379. When is it right and even our duty not to spare our own life?

When suffering is to be endured for the sake of Christ, or his kingdom and honor.

Matt. 10 : 39. He that loseth his life for my sake shall find it.

380. What is the seventh commandment?

Thou shalt not commit adultery.

381. What is marriage?

A holy and indissoluble union of life in love between one man and one woman instituted by God in paradise.

See Gen. 1 : 27 ; Gen. 2 : 18 ; Matt. 19 : 4–6.

382. What does God forbid in this commandment?

All unchaste thoughts; words, deportment and deeds, in matrimony or single life, and everything whereby harmony between husband and wife could be disturbed.

See Eph. 4 : 29 ; Eph. 5 : 3.

383. What does God enjoin on all in this commandment?

Not to defile ourselves with the filth of unchastity, but to lead a pure, chaste and holy life.

See 1 Thess. 4 : 3, 4.

384. Whereby are sins against this commandment especially promoted?

By idleness, intemperance, gluttony, lewd society, filthy conversation, immodest apparel, obscene literature, songs and pictures, and whatever excites unchaste desires.

385. What are the most effectual means against the violation of this commandment?

The fear of God, temperance, hatred against all uncleanness,deligent use of the Word of God, and prayer.

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44. Lesson.

386. What is the eighth commandment?

Thou shalt not steal.

387. What does God design with this commandment?

To protect every one in the possession and enjoyment of his rightful property, and thereby to secure good order and prosperity to all.

388. What does God forbid in this commandment?

All unjust and illegal appropriation to ourselves of that which belongs to another, and all encroachment upon, or invasion of the property or possessions of others.

389. How are these sins committed?

By robbery, theft, fraud and deceit, imposition, usury, unfaithfulness in our dealings with others, and dishonesty in our business transactions.

Eph. 4:28. Let him that stole steal no more: but rather let him labor, working with *his* hands the thing which is good, that he may have to give to him that needeth.

Deut. 23:19. Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury.

1. Thess. 4:6. That no *man* go beyond and defraud his brother in *any* matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.

390. What else is forbidden in this commandment?

All sins that lead to stealing, such as idleness, covetousness, intemperance, all manner of wastefulness, and careless administration of our calling and property.

Prov. 10:4. He becometh poor that dealeth with a slack hand.

Matt. 6:24. Ye cannot serve God and mammon.

Luke 12:15. Take heed and beware of covetousness.

1 Tim. 6:10. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

391. What will protect us from this crime?

The fear of the Lord, abstinence, diligence and faithfulness in our calling, honesty and frugality with pious contentedness.

Prov. 8:13. The fear of the Lord is to hate evil.

1 Tim. 6:6, 8, 9. But godliness with contentment is a great gain. . . . . And having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

392. What does God enjoin in this commandment?

Faithful labor and industry, conscientious management of all that God has entrusted to us for the benefit of ourselves and others, honesty and fidelity in our conduct and dealings, generosity and benevolence.

1 Thess. 4:11, 12. And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and *that* ye may have lack of nothing.

Luke 16:10. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

Isa. 58:7. *Is it* not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

Heb 13:16. But to do good and to communicate forget not: for with such sacrifices God is well pleased.

393. What further is enjoined in this commandments?

Restitution of all things unjustly in our possession, and of the loss or injury to our neighbor caused by our unjust dealings or remissness, and sincere penitence before God.

Lev. 6:4, 5. Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found. Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, in the day of his trespass-offering.

Luke 19:8, 9. And Zaccheus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore *him* fourfold. And Jesus said unto him, This day is salvation come to this house.

45. Lesson.

394. What is the ninth commandment?

Thou shalt not bear false witness against thy neighbor.

395. What is the meaning of "witness" in this commandment?

Whatever we say or make known of a person or thing either under oath in a court of justice, or in public or private life.

396. What does God forbid in this commandment?

Perjury or false testimony, lying, slander, backbiting, treachery, uncharitable judgment and whatever tends to injure the good name and reputation of our neighbor.

Prov. 19 : 9. A false witness shall not be unpunished; and *he that* speaketh lies shall perish.

Eph. 4 : 25. Wherefore putting away lying, speak every man truth with his neighbor.

Ps. 101 : 5. Whoso privily slandereth his neighbor, him will I cut off.

Prov. 10 : 18. He that hideth hatred with lying lips, and he that uttereth slander is a fool.

James 4 : 11. Speak not evil one of another, brethren.

Luke 6 : 37. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned.

397. Why are these and similar offences such heinous sins?

Because God is the truth; but the devil is the father of lies and of all these sins, and a murderer.

See John 8:44.

398. What has God enjoined in this commandment?

Always to speak the truth, to be upright in all our life, actions and doings; also to exonerate and defend our neighbor as far as is compatible with unadulterated truth.

Ps. 15:1, 2. Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

Eph. 4:25. Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another: walk as children of light.

Eph. 5:9. (For the fruit of the Spirit *is* in all goodness and righteousness and truth.)

Prov. 31:8, 9. Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy.

399. Is no untruth whatever allowed?

No; all that we say and do must be truthful; but it often is wise and sometimes even necessary to withhold the truth.

400. What do we owe to ourselves according to this commandment?

By truthfulness and integrity to keep our reputation pure and blameless, and to avoid even the appearance of evil.

Ps. 86:11. Teach me thy way, O Lord; I will walk in thy truth.

Ps. 106:3. Blessed *are* they that keep judgment, *and* he that doeth righteousness at all times.

Phil. 2:15. That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.

1 Thess. 5:22. Abstain from all appearance of evil.

Rev. 16:15. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

401. What is required of us if we have injured our neighbor in his good name or reputation?

Sincere retraction and our utmost effort to prevent harm to the injured one, secure his forgiveness, make all possible reparation and exercise true penitence before God.

1 John 3:7. He that doeth righteousness is righteous.

(See also Matt. 5:23, 24; Luke 3:8.)

46. Lesson.

402. Repeat the tenth commandment.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbor's.

403. For what purpose, especially, is this commandment given?

For the divine confirmation and protection of our personal right to the possession of whatever justly and as the gift of God belongs to us.

Ps. 24 : 1. The earth *is* the Lord's, and the fulness thereof; the world, and they that dwell therein.

Jer. 27 : 5. I have made the earth, the man and the beast that *are* upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me.

Isa. 26 : 12. Lord, thou wilt ordain peace for us (protect us in our rights and possessions); for thou also hast wrought all our works in us.

404. Wherein does this commandment differ from all the other commandments of the second table?

By declaring the source of sin in us, namely evil lust, or evil desires and propensities, to be sin and forbidding it, as well as evil words and actions.

Prov. 4 : 23. Keep thy heart with all diligence ; for out of it *are* the issues of life.

Matt. 15 : 19, 20. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies : These are *the things* which defile a man : but to eat with unwashen hands defileth not a man.

405. What does God especially forbid in this commandment?

All selfish coveting and desires after anything that is our neighbor's; and all unclean and evil lust of the heart.

Matt. 5 : 28. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Gal. 5 : 24. And they that are Christ's have crucified the flesh with the affections and lusts.

Hab. 2 : 6. Woe to him that increaseth *that which is* not his ! how long? and to him that ladeth himself with thick clay !

Ps. 37 : 4. Delight thyself also in the Lord : and he shall give thee the desires of thine heart.

406. What else does this divine prohibition include?

All the prohibitions of the second table are here included.

407. What does God enjoin in this commandment?

That we love our neighbor as ourselves, and protect and aid him in the possession and enjoyment of that which God has given him.

Luke 6 : 31. And as ye would that men should do to you, do ye also to them likewise.

1 Cor. 10 : 24. Let no man seek his own, but every man another's *wealth*.

Rom. 15 : 2. Let every one of us please *his* neighbor for *his* good to edification.

108. What else is designated in this commandment as the acceptable will of God?

That we exercise charity towards our fellow men, especially the widows and orphans, and all who are in need.

Prov. 3 : 9. Honor the Lord with thy substance, and with the first-fruits of all thine increase.

Prov. 14 : 31. He that oppresseth the poor reproacheth his Maker : but he that honoreth him hath mercy on the poor.

Prov. 19 : 17. He that hath pity upon the poor lendeth unto the Lord ; and that which he hath given will he pay him again.

James 1 : 27. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

109. What further does this commandment teach us?

That God just as earnestly hates and condemns evil lust in us, as sins openly committed.

1 Sam. 16 : 7. For man looketh on the outward appearance, but the Lord looketh on the heart.

1 Cor. 4 : 5. The Lord will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.

Eccl. 12 : 14. For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

410. What follows from this?

That we should shun, hate and abhor secret as well as open sins.

Ps. 34 : 15. Depart from evil, and do good.

Rom. 12 : 9. Abhor that which is evil; cleave to that which is good.

Eph. 5 : 11. And have no fellowship with the unfruitful works of darkness, but rather reprove them.

411. What are the summary contents of this last of the holy ten commandments?

That as God's children and people we should be pure in heart and blameless in life, love God perfectly and our neighbor as ourselves, and thus to fulfill the law of God, and of our Lord Jesus Christ.

Lev. 11 : 44. For I *am* the Lord your God : ye shall therefore sanctify yourselves, and ye shall be holy; for I *am* holy.

(See also 1 Peter 1 : 15, 16.)

Rom. 13 : 10. Love worketh no ill to his neighbor : therefore love *is* the fulfilling of the law.

1 Tim. 1 : 5. Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned.

John 14 : 15. If ye love me, keep my commandments.

1 John 5 : 3. For this is the love of God, that we

keep his commandments: and his commandments are not grievous.

John 13:17. If ye know these things, happy are ye if ye do them.

412. How can we do all this?

Only if we are born of God and truly his children, live by the faith of Jesus Christ, and in all things seek only the glory of God.

1 John 5:18. We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

Gal. 2:20. I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Eph 5:8. 10. Walk as the children of light. . . . . Proving what is acceptable unto the Lord.

Heb. 13:20, 21. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ: to whom *be* glory for ever and ever. Amen.

(N.B.—For a more comprehensive and thorough elucidation of the holy ten commandments see the Larger Catechism. —*Author.*)

SECTION IX.

The Last Things.

47. Lesson.

413. How does the Christian religion especially distinguish itself as being divine?

By its righteous, pure and sublime nature, and most blessed effects in this life; and the sure hope which we have through it of life everlasting.

Prov. 4 : 18. But the path of the just *is* as the shining light, that shineth more and more unto the perfect day.

1 Tim. 4 : 8. But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

414. What is everlasting life?

The union with God by faith in Jesus Christ; and then after the life of this present time, the blissful perpetuation of our personal existence in body and spirit in the world which is to come.

John 3 : 36. He that believeth on the Son hath everlasting life.

John 17 : 3. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

John 11 : 25, 26. Jesus said unto her, I am the resurrection, and the life : he that believeth in me, though he were dead, yet shall he live ; and whosoever liveth and believeth in me shall never die.

Col. 3 : 4. When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.

415. What important event in the existence of man lies between this present and the future world?

The death of the mortal body.

416. What is death?

The separation of the immortal soul from its mortal body.

417. Why is the death of the body such an important event?

Because by death the day of salvation, that is, the time of our probation and preparation for eternity is ended and our eternal destiny unalterably sealed.

2 Cor. 6 : 2. Behold, now *is* the accepted time ; behold, now *is* the day of salvation.

Heb. 9 : 27. And as it is appointed unto men once to die, but after this the judgment.

418. What follows immediately after death?

The body passes into corruption, but the souls of the redeemed enter into the rest of heaven ; on the contrary, the souls of the wicked go into the everlasting punishment of the lost.

1 Cor. 15 · 42, 44. It is sown in corruption, it is raised in incorruption. . . . . It is sown a natural body, it is raised a spiritual body.

Eccl. 12 : 7. Then shall the dust return to the earth as it was.

Rev. 14 : 13. Blessed *are* the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labors ; and their works do follow them.

Luke 23 : 43. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

Luke 16 : 23, 24. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am tormented in this flame.

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48. Lesson.

419. Will the body forever remain in corruption?

No ; the bodies of the redeemed and of the wicked will return to life and arise to an eternal existence.

Isa. 26 : 19. Thy dead men shall live, together with my dead body shall they arise.

Luke 20 : 37, 38. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living : for all live unto him.

(See also 2 Cor. 1 : 9 ; John 5 : 21, 28, 29.)

420. How will the bodies of the redeemed arise?

In likeness with the transformed heavenly body of Jesus Christ, therefore free from all infirmities and sufferings and perfectly prepared for the glory of God.

Dan. 12 : 2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life.

1 Cor. 15 : 49, 53-55, 57. And as we have borne the image of the earthly, we shall also bear the image of the heavenly. . . . For this corruptible must put on incorruption, and this mortal *must* put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where *is* thy sting? O grave, where *is* thy victory? . . . . But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

421. Will the risen body then again be the habitation of the soul?

As it was the perishable house of the soul on earth, so it will then be its divinely perfected heavenly body throughout eternity.

2 Cor. 5 : 1. For we know that, if our earthly house of *this* tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

422. What is the ground and what the pattern of the glorious resurrection of the righteous?

The resurrection of our Lord Jesus Christ,

because of which they will arise, even as he has risen.

1 Cor. 15 . 20. But now is Christ risen and become the first-fruit of them that slept

Phil. 3 : 20, 21. For our conversation is in heaven : from whence also we look for the Saviour, the Lord Jesus Christ : Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

423. How will the wicked arise?

They will bear the image of apostasy from God in which they lived on earth, with all the defects of their earthly life, and the likeness of the devil.

Dan. 12 : 2. And many of them that sleep in the dust of the earth shall awake, ... some to shame *and* everlasting contempt.

Isa. 66 : 24. And they shall go forth, and look upon the carcasses of the men that have transgressed against me : for their worm shall not die, neither shall their fire be quenched ; and they shall be an abhorring unto all flesh.

John 5 : 29. And shall come forth . . . . they that have done evil, unto the resurrection of damnation.

424. When will the dead arise?

At the coming of Christ to judge the world, or at the last day. The righteous will arise first, thereafter the wicked.

John 6 : 39. And this is the Father's will . . . that

of all which he hath given me I should lose nothing, but should raise it up again at the last day.

John 11 : 24. I know that he shall rise again in the resurrection at the last day.

425. What will take place with those who live at the coming of the Lord?

They will not die, but be transformed.

1 Cor. 15 : 51, 52. Behold, I shew you a mystery : We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

1 Thess. 4 : 15-17. For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first : then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord.

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49. Lesson.

426. When will the advent of Christ take place?

At the end of the time of this world.

427. Is the day of his coming revealed to man?

No ; "God has put this in his own power ;"

but has nevertheless given us all an undeceivable foretoken.

Matt. 24 : 14, 36. And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations : and then shall the end come. . . . . But of that day and hour knoweth *no man*, no, not the angels of heaven, but my Father only.

2 Peter 3 : 10. But the day of the Lord will come as a thief in the night.

428. How will the Lord appear?

In a visible manner, like his ascension to heaven, but with power and great glory, and with many thousands of holy angels and elect, according to the following Scriptures :

Acts 1 : 11. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Matt. 24 : 30. And then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Matt. 25 : 31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

2 Thess. 1 : 7-10. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ : who shall

be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe.

429. For what purpose will Christ appear?

To the final judgment of the world to separate all evil and the wicked, and deliver them into eternal damnation, and to the consummation of the kingdom of God.

Matt. 13: 41 43. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Rev. 21: 5. And he that sat upon the throne said, Behold, I make all things new.

430. Who will appear before the judgment-seat of Christ?

We must all appear before the judgment-seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad. (2 Cor. 5: 10.)

431. Will then the righteous also come into judgment?

No; for Christ says, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into con-

demnation (judgment); but is passed from death unto life. (John 5 : 24.)

432. Who besides the human beings who did not accept the redemption, will come into judgment?

The angels also, who kept not their first estate, but left their own habitation, God hath reserved in everlasting chains under darkness unto the judgment of the great day. (Jude 6.)

433. How will they all be judged?

In righteousness according to the Word of God, and their own open and secret works.

John 12 : 48. The word that I have spoken, the same shall judge him in the last day.

Eccl. 12 : 14. For God shall bring every work into judgment, with every secret thing whether it be good, or whether it be evil.

1 Cor. 4 : 5. Who (the Lord) both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart.

Rev. 16 : 7. Even so, Lord God Almighty, true and righteous are thy judgments.

50. Lesson.

434. What will be the sentence of the Judge?

To the righteous at his right hand he will say, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. But to the lost on his left hand

he will say, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. (Matt. 25 : 34, 40. 41.)

435. How will this sentence of the Judge be executed?

The wicked, together with the devil, and his angels, will be driven from the presence of the Judge into everlasting punishment; but the righteous will go with Christ, their Redeemer and Judge, into life eternal. (Matt. 25. 46.)

436. Wherein will the damnation of the lost consist?

In eternal separation from God and all that is good, in totally hopeless despair, and the never-ceasing torments of the lake that burneth with fire and brimstone.

Rev. 20 : 14, 15. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

Rev. 21 : 8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars shall have their part in the lake which burneth with fire and brimstone : which is the second death.

Rev. 14 : 11. And the smoke of their torment ascendeth up forever and ever.

437. Wherein will the happiness of the redeemed consist?

It will consist in perfect and eternal freedom from all infirmities, sufferings and danger. They will be like God, their Redeemer, and see him as he is, and jointly with him enjoy his rest, joy and glory, and reign with Christ through all the ages of eternity.

Rev. 7 : 16, 17. They shall hunger no more, neither thirst any more : neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters : and God shall wipe away all tears from their eyes.

1 John 3 : 2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know that, when he shall appear, we shall be like him : for we shall see him as he is.

Isa. 32 : 17, 18. And the work of righteousness shall be peace ; and the effect of righteousness, quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.

John 17 : 24. Father, I will that they also, whom thou hast given me, be with me where I am ; that they may behold my glory, which thou hast given me : for thou lovedst me before the foundation of the world.

Matt. 25 : 21. Enter thou into the joy of thy Lord.

1 Thess. 2 : 12. That ye would walk worthy of God, who hath called you unto his kingdom and glory.

Rev. 3 : 21. To him that overcometh will I grant to sit with me in my throne, even as I also over-

came, and am set down with my Father in his throne.

Rev. 22 : 3-5. And there shall be no more curse : but the throne of God and of the Lamb shall be in it ; and his servants shall serve him : And they shall see his face ; and his name *shall be* in their foreheads . . . . and they shall reign for ever and ever.

438. What will become of the earth and the world in the coming of the Lord ?

The heavens shall pass away with great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. (2 Peter: 3 10.)

Luke 21 : 33. Heaven and earth shall pass away.

Ps. 102 : 25, 26. Of old hast thou laid the foundation of the earth : and the heavens *are* the work of thy hands. They shall perish, but thou shalt endure : yea, all of them shall wax old like a garment ; as a vesture shalt thou change them, and they shall be changed.

439. What will follow thereafter ?

God will make a new heaven, and a new earth, instead of the former, and this after the measure of the glory of his Godhood.

Isa. 65 : 17. For, behold, I create new heavens and a new earth : and the former shall not be remembered, nor come into mind.

Isa. 66 : 22. For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

2 Peter 3 : 13. Nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness.

Rev. 21 : 5. And he that sat upon the throne said, Behold I make all things new.

440. Whereby will Christ consummate his work and kingdom?

By the annihilation of all evil throughout the realms of his supremacy, and the transformation of all things in the same, unto the glory of God ; whereupon he will deliver up his kingdom, thus perfected, unto God the Father, and God shall be all in all. (1 Cor. 15: 24–28.)

Now unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, our Lord and Saviour Jesus Christ ; and unto God the Father and the Holy Ghost, be adoration, and praise, and honor, world without end. Amen.